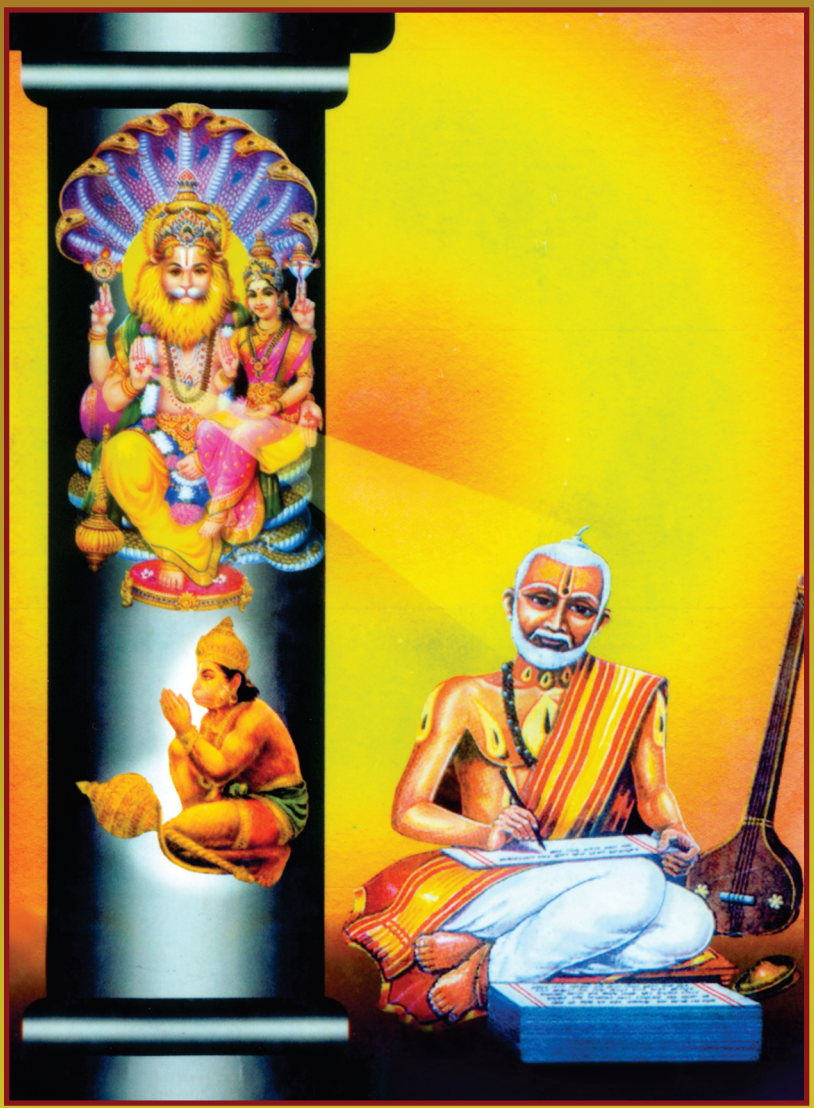
Nectar-Essence of the Glory Divine

(A work of translation of Pandit Jagannathadasa's)
SHREEMADDHARIKATHAMRUTASARA
in free verse



Prof. Dr. Madhumati M. Kulkarni

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NECTAR-ESSENCE OF THE GLORY DIVINE

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SHREEMADDHARIKATHAMRUTASARA

IN FREE VERSE

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where printing is a religion

Books are perennial springs of knowledge;
Books are eternal treasures of wisdom;
Books are riches none can steal;
Books are physicians who alone can heal;
Buy books, read books, present books;
But never, never steal books'

- Prof. Dr. MMK

I Offer this monumental work at the Lotus-Feet of Guru Pandit Jagannathadasa whose living force induced, injuncted and goaded me at every step till the end.

- Madhu

ಆಶೀರ್ವಚನ

ಶ್ರೀ ಮದ್ದರಿಕಥಾಮೃತಸಾರವು ಶ್ರೀಮನ್ ಮಧ್ವಾಚಾರ್ಯರ ಪ್ರಮಾಣ ಪ್ರಮೇಯ ಭಾಗಗಳನ್ನು ಕನ್ನಡದ ಕನ್ನಡಿಯಲ್ಲಿ ತೋರಿಸುವ ಶ್ರೀ ಜಗನ್ನಾಥದಾಸರಾಯರ ಮಹೋನ್ನತ ಕೃತಿರತ್ನವಾಗಿದೆ. ಭಾಮಿನಿಷಟ್ಪದಿಯಿಂದ ಕೂಡಿದ 32 ಪಕಳಿಗಳಿಂದೊಡಗೂಡಿದ ಈ ಕೃತಿ ಕುಸುಮಕ್ಕೆ ಶ್ರೀ ಸಂಕರ್ಷಣ ಒಡೆಯರ್, ಶ್ರೀ ಜಂಬುಖಂಡಿ ವಾದಿರಾಜಾಚಾರ್ಯರೇ ಮೊದಲಾದ ಮಹಾಮಹಿಮರನೇಕರು ವ್ಯಾಖ್ಯಾನಿಸಿದ್ದಾರೆ. ಅಷ್ಟೇ ಅಲ್ಲದೇ ಈ ಕನ್ನಡ ಕೃತಿಗೆ ಶ್ರೀ ಜಂಬುಖಂಡಿ ಆಚಾರ್ಯರು ಸಂಸ್ಕೃತ ವ್ಯಾಖ್ಯಾನ ಮಾಡಿದ್ದಾರೆಂದರೆ ಈ ಕೃತಿಯ ಮಹತ್ವವು ತಿಳಿಯುವುದು. ಶ್ರೀ ಜಗನ್ನಾಥದಾಸರು ಶ್ರೀ ವ್ಯಾಸ ಸಿದ್ಧಾಂತಕೋವಿದರಾಗಿ ಪುನಃ ಕಾರಣಾಂತರದಿಂದ ಶ್ರೀ ವಿಜಯದಾಸ, ಶ್ರೀ ಗೋಪಾಲದಾಸರಿಂದ ಅನುಗ್ರಹ (ಆಯಸ್ಸನ್ನು)ವನ್ನು ಪಡೆದವರಾಗಿ ಈ ಕೃತಿಯನ್ನು ರಚಿಸಿದರು. ''ವ್ಯಾಸತೀರ್ಥ ಒಲವೋ ವಿಠಲೋಪಾಸಕ ಪ್ರಭುವರ್ಯ ಪುರಂದರ ದಾಸರಾಯರ ದಯವೋ ತಿಳಿಯದು ಓದಿ ಕೇಳದಲೆ । ಕೇಶವನ ಗುಣಮಣಿಗಳನು ಪ್ರಾಣೇಶಗರ್ಪಿಸಿ ವಾದಿರಾಜರ ಕೋಶಕೊಪ್ಪುವ ಹರಿಕಥಾಮೃತ ಸಾರ ಪೇಳಿದರು'' ಎಂದು ಶ್ರೀ ಶ್ರೀದ ವಿಠಲರು ತಿಳಿಸಿದಂತೆ ಶ್ರೀ ಭಾವೀಸಮೀರ ವಾದಿರಾಜರ ಅನುಗ್ರಹವೂ ಇದಕ್ಕಾಗಿರುವುದು. ಶ್ರೀ ವ್ಯಾಸ-ದಾಸ ಸಿದ್ಧಾಂತಕಾರರು ಹೇಳಿದಂತೆ ''ಹರಿಕಥಾಮೃತಸಾರ ಪಠಿಸುವ ಹಿರಿದು ಜನ್ಮವ ನಿತ್ತರೂ ಸರಿ ಬರೆದು ಕೇಳುವದಾದರೂ ಸರಿ ಮಸಿಯು ಲೇಖನಿಯು। ಕರೆದರೂ ಸರಿ ಪತ್ರವೆನುತಲಿ ಬೆರದಿಹೋ ಚೇತನವೆನಿಸುತ ಪೊರೆಯೋ ಪಾವನ ಶತುತಾಪನ ಜಿತಾ ಜರಾ ಮರಣ'' ಹರಿಕಥಾಮೃತಸಾರಕ್ಕಾಗಿ ಏನಾದರೂ ಸರಿ ಎಂದು ಮಹತಿಯನ್ನು ಅರುಹಿದ್ದಾರೆ. ಇಂಥ ಶ್ರೇಷ್ಠ ಕೃತಿಯನ್ನು ನಮ್ಮ ಕುಟುಂಬದ ಆಪ್ತರಾದ ಶ್ರೀಮತಿ ಮಧುಮತಿ ಎಂ. ಕುಲಕರ್ಣಿಯವರು ಹಿರಿದಾದ ಆಂಗ್ಲ ಭಾಷೆಯಲ್ಲಿ ಮೂಲವನ್ನೇ ಭಟ್ಟಿ ಇಳಿಸಿದ್ದಾರೆಂದರೆ ಆಶ್ಚರ್ಯ (ಮೂಲಕ್ಕೆ ಅಪಚಾರವಾಗದಂತೆ). ಕೇವಲ ಶ್ರೀ ಜಗನ್ನಾಥದಾಸವರ್ಯರ ಆದೇಶ ಮತ್ತು ಅನುಗ್ರಹದಿಂದಲೇ ಈ ಮಹಾಕಾರ್ಯವಾಗಿದ್ದೆಂದು ಅವರೇ ತಿಳಿಸಿರುವರು. Six into three add two one thousands, three into two hundreds of

breaths ಎಂಬುದು ಹಾಗೂ On earth when Manimant and others presented one and twenty commentaries ಇವೇ ಮೊದಲಾದ ಪದ್ಯಗಳನ್ನು ನೋಡಿದೆ. ಬಹಳ ಸುಂದರವಾಗಿ ಮೂಡಿ ಬಂದಿವೆ. ಇಷ್ಟು ದೊಡ್ಡ ಕೃತಿಯನ್ನು ಕನ್ನಡದಂತೆ ಆಂಗ್ಲ ಭಾಷೆಯಲ್ಲಿ ಮೂಡಿಸಿ ಕನ್ನಡದಂತೆಯೇ ಅನ್ನಬಹುದಾಗಿ ಮಾಡಲು ಶ್ರಮಿಸಿದವರಿಗೆ ಪುಣ್ಯರಾಶಿಯೇ ಬಂದಿರುವುದು. ಪ್ರಾಯಶಃ ಆಂಗ್ಲ ಭಾಷೆಯಲ್ಲಿ ಈ ತೆರನಾದ ಪ್ರಯತ್ನವು ಇದೇ ಮೊದಲೆನಿಸುತ್ತದೆ. ಇದರಿಂದ ಅವರ ಆಂಗ್ಲ ಭಾಷೆಯಲ್ಲಿರುವ ಪ್ರೀತಿ ಹಾಗೂ ತಲಸ್ಪರ್ಶಿ ಜ್ಞಾನವನ್ನು ತಿಳಿಯಬಹುದು. ಇದರಂತೆ ಇನ್ನೂ ಅನೇಕ ದಾಸವರ್ಯರ ಹಾಡುಗಳನ್ನೂ ಆಂಗ್ಲ ಭಾಷೆಗೆ ತರ್ಜುಮೆ ಮಾಡಬೇಕೆಂದು ಕೆಲವರ ಕೋರಿಕೆ ಇದೆ. ಇಂಥ ಶ್ರೇಷ್ಠ ಸ್ತುತ್ಯ ಕಾರ್ಯ ಮಾಡಿದ ಅವರಿಗೆ, ಅವರ ಕುಟುಂಬಕ್ಕೆ ಶ್ರೀ ಹರಿವಾಯು ಗುರುಗಳು, ದಾಸರು ಆಯುರಾರೋಗ್ಯ, ಸಂಪತ್ತು, ಜ್ಞಾನ-ಭಕ್ತಿ-ವೈರಾಗ್ಯಾದಿಗಳನ್ನು ಕೊಡಲಿ ಎಂದು ಆಶೀಸುತ್ತೇನೆ.

ಶ್ರೀ ಸಂಜೀವಾಚಾರ್ಯ ವಾ. ವಾಳ್ವೇಕರ್

Foreword

My best compliments to ACPR for the publication of Prof. Dr. Madhumati M. Kulkarni's two monumental works: 1. Nectat-Essence of the Glory Divine (NGD)- the English translation of Shreemaddharikathamrutasara written by Pt. Jagannathadasa in Kannada; 2. Sri Aurobindo's Savitri: An Apocalyptic Literature based on her doctoral thesis. I feel privileged to write a few words regarding NGD albeit I am not well equipped to do full justice to the topic. My only qualification is that I am aware that Gurudev R.D. Ranade (GR) held Pt. Jagannathadasa in high esteem and recently I have gone through some books and articles on him.

Pt. Jagannathadasa's life has drawn the attention of Sri Gurudev Ranade for more than one reason. Like Pt. Jagannathadasa who had refused to accept Prasad from Shree Vijayadasa and Gurudev had refused from his spiritual master, the saint of Umadi, the former under the pretext of stomach ache. As a consequence both, Jagannathadasa and Gurudev suffered from prolonged serious illness. Later they surrendered to their respective saints whom they had disrespected and by doing so they got rid of their illness and were assured of long life in the service of humanity.

Gurudev Ranade regards Pandit Jagannathadasa as a great mystic philosopher and compares him from this standpoint with Ekanath and Nijagunashivayogi. Jagannathadasa's four verses adorn Gurudev Ranade's *Pathway to God in Kannada Literature*.

Reverting to Nectar-essence of the Glory Divine, I have great pleasure in congratulating its author for penning down such a challenging work into the international link language intuitively and with ardent devotion.

I pray to God to bestow His infinite Grace on the author of this remarkable work.

May the spiritual fragrance of the book spread in all directions of the world.

Guru Pournima
09-07-2017

Prof. Dr. Kiran B. Dabade
Udupi

Publisher's Note

Prof Dr. Madhumati M. Kulkarni, Chief Editor of Pathway to God- a quarterly journal in English published by ACPR, has been rendering selfless service since last several years. Her services are indeed invaluable and commendable.

As an ardent disciple of Maharshi Sri Aurobindo, we have actually observed her practising rigorously his Integral Yoga and leading a pious life on spiritual path.

Being an English Professor and Head of the Dept. of English at Gogte College of Commerce, Belagavi wherein she has not only rendered yeomen service to the student community of various disciplines but also in all the nearby institutions in Belgaum as a resource person and motivational speaker on Mind Management, Mind-Mapping and Time Management. Her editorship and services are a remarkable contribution to our Academy.

That she has intensely studied the life and works of all great saints of India holds a mirror to her spiritual life. The present work is a translation of Pandit Jagannathadasa's Kannada Masterpiece, Shreemaddharikathamrutasara into English as *Nectar-Essence of the Glory Divine* in free verse. It is really a challenging task to render such a difficult-to-understand book into lucid and easy-to-understand English for all the readers of the world.

We are very proud to publish this monumental work through our Academy. That she has borne the total expenditure of printing the book speaks volumes for her magnanimity and charity.

We offer her services at the Lotus-feet of Shri Gurudev and wish her and her family long life of health, peace and prosperity.

Adv. Maruti Zirali
Secretary, ACPR
Hindwadi, Belagavi.

Preface

Hello dear Spiritual Aspirants,

I had been working on this an-impossible-for -humans project of translating Pandit Jagannathadasa's Shreemaddharikathamrutasara of 6117 lines into English for over half a decade since 1994 till it was ready in its final form after several drafts, re-drafts, foot-notes, proof reading and making its soft copy. It will be my audacity to say, 'I did it'. No, surely not. All my Gurus and the Divine Precentor Lord Shreekrishna have worked thro' this mortal frame called Madhu. Above all, the force of Pandit Jagannathadasa injuncted me to undertake the translation work. It all happened thus:

When I bought the pre-publication volumes of Shreemaddharikathamrutasara with Sankarshana Wadeyar's commentary from Hari Vithal Prakashana, Bangalore I was mighty eager to get the essence of this magnum opus. In fact I had asked Shri Ramacharya of Raghavendraswamy Math, Belgaum, a direct disciple of Shri Satyadhyana Swamiji to explain it to me. He also readily agreed to explain it as and when I would be free from my college duties. But lo, in the mean time a miracle occurred. Once when I opened the book to read, some divine force -I did know instantly that it was none other than that of its author, Pandit Jagannathadasa- was goading me in his voice, 'translate this into English, translate this into English'. And down I sat for translation as per his behest at home, in the college during off lectures in the staff room amid the din of other members of the staff gossiping . But I would be so much buried in

the translation work that it went on undisturbed, unhindered. Thus all the 33 Cantos despite being so challenging were accomplished effortlessly receiving the injunctions from the intuitive mind... But then suddenly

when I arrived at Canto 34 entitled Sandhimala Sandhi - The Book of Book-Chain- my pen stuck up, my pace came to a standstill. I went blank and could feel that I'm translating this canto only from my intellectual mind. I was wondering why just seven stanzas are becoming so difficult . When I came to the last line of the last Canto the mystery was revealed. I said to myself. 'Oh yeah. all along Jagannathadasa's force was working thro' me and it stopped after 33rd canto when his verses got over and 34th canto was composed by his disciple. Bheemeshadasa. Amazing indeed !

...Several religious publications in English such as Shree Madhwa Siddhanta of Tirachanur, Suguna Digest of Udupi published the initial cantos of this work in their monthly numbers and the reviews I received from their readers were very much encouraging. Some even urged me to send them the entire translation in its manuscript form. But thereafter I got engrossed in my college duties, writing books on Business English for R. Chand & Co. New Delhi, coupled with my own creative writing religio-social work. As such, this marvelous and challenging work remained unattended till this day.

However the burning desire to publish it for the non-Kannada-understanding readers never extinguished. I am glad that the time has come now. I remain grateful to Dr. Kiran Dabade of Udupi who has seen this great work which is, I daresay, a creation from my higher level of consciousness-Overmind as Sri Aurobindo calls it-and was not only overjoyed

when I told him that honorable Trustees of Academy of Comparative Philosophy and Religion, Gurudev Mandir, Belagavi, have consented to publish it, he wrote a foreword as well.

I am beholden to our revered Shri. Sanjeev Acharya for his words of appreciation and blessings in this endeavour.

Offering my ardent reverences to the spirit of Gurudev Ranade, a great visionary, I heartily thank all the Members of the Board of Trustees of Academy of Comparative Philosophy and Religion for publishing this book. I am thankful to advocate Mr. M.B. Zirali, Secretary, ACPR for his inspiring words of appreciation in the Publisher's Note.

I highly appreciate the task of printing work undertaken by Mr. Atul Bhatkande and his entire team at Impressions.

Dear readers, I'm neither after name nor money. My only reward is that the essence of this Nectar-Essence of the Glory Divine should reach and enlighten you all on your spiritual path.

May the lives of all such readers be elevated to the higher level of spiritual under standing, awakening and growth.

Yours,
'Madhu'
Prof. Dr. Madhumati M. Kulkarni
Belgaum
0831- 2466993 / 09845370364
24-06-2018

Pandit Shree Jagannathadasa

During 1700 there was a Brahmin by name Narasappa who was a village accountant in Byagavatti village of Manvi town in Raichur district. Those were the days when Muslim rulers ill-treated and tortured the Hindus. Narasappa was no exception. He was victimised and was trapped in a misappropriation case. Simple and compassionate by nature, homeless Narasappa sought shelter at Adoni under Pangadanama Timmannayya who was the chief minister of Nawab Basalat Jung. Muslim officers were jealous of efficient, dutiful Timmannayya and were conspiring to overthrow him. They poisoned the ears of the Nawab. To make matters worse Timmannayya's only son Vasappa was forcibly converted to Islam religion and was forced to marry the Nawab's daughter.

Aggrieved by all these Timmannayya took Vijaydasa as his Guru and got the divine seal 'Venugopal Vitthala'. Being himself helpless, he consoled Narasappa stating that worldly life was not suitable for him since he was very pious and religious-minded. If he desired, he would get him initiated on the esoteric path by Vijayadasa. Narasappa readily consented and was offered the divine name 'Narasimha Vitthala' by Vijayadasa. Timmannayya gave him a house to stay and offered four acres of land for cultivating, thereby providing for his livelihood.

Days rolled on. Narasappa and his wife Lakmakka were blessed with a male child in 1727. The boy was named Shrinivasa who was destined to become famous Jagannathadasa later. The boy Shrinivasa became a scholar in Sanskrit and Kannada. Besides he had a divine gift for composing impromptu verses in both these languages. His brilliance reached the ears of Shri Varadendra Swamiji of

Raghavendra Swamy Math, Mantralaya and he invited him. Swamiji told that he was eager to hear his verses upon which the little boy Shrinivasa composed and presented instantly *'Varadendra Pancharatna'*. In these five stanzas the boy had covered Varadraj Swamy, Varadendra Swamiji, Raghavendra Swamiji, Lord Ramachandra, Vasudev, Vayu, Moolaramadev, Swamy Varadendra managing the math as its pontiff and appealing to the Swamiji expressing his yearning for learning and lastly offering his reverences to the Swamiji.

The Swamiji was spell-bound at the cleverness of this child prodigy and took him as his disciple; taught him *Tatwaprakashika, Vyasatraya, Nyayasudha* etc.,

After the completion of his studies he went back to Manvi and settled there, spent his time in delivering scholarly, religious discourses. Very soon he became known as Shreenivasacharya. Now Acharya grew egoistic about his knowledge and scholarship, became over-rigid and fastidious about food and followed strict rules about them.

He started condemning and ridiculing all other languages than Sanskrit and also Haridasas who sang devotional songs in the native tongue. Thus he looked down upon Shree Vijayadasa of Chikalpari, Subbannadasa of Kollur, Diwan Timmannayya of Adoni, Gopaldasa of Uttanur, Vyasatattwadjna of Venisompur who were held in high esteem by the common people of Raichur as they were all highly enlightened souls and had the direct communion with God.

... Once Shri Vijayadasa came to Manvi especially to liberate the Acharya from his narrow-minded egoistic, pedantic perceptions. It was Vijayadasa's custom to move around the town chanting the hymns and collecting alms and inviting people for the holy food (teerth-prasad). There used to be hundreds of devotees following him in procession. When they came at the doors of the Acharya to invite, he agreed coldly with little reverence to Vijayadasa. On that day it was a bit later than ever for the prasadam and against his custom

Vijayadasa enquired about the Acharya and sent one of his disciples to bring him for the holy food. But the Acharya said to his disciple to inform Vijayadasa that 'Acharya gets stomach ache if lunch is delayed, hence he has finished his lunch.' When the disciple went back and told Vijayadasa about it he remarked, 'O I see, be that so!' Saints may condone the misbehaviour. But the disrespect shown to God's devotees never goes unpunished. The Acharya had committed great sin. From that moment onwards he started getting sever stomach ache which took a serious turn. No medicine could cure it. Then Acharya went to Tirupati prayed to Lord Venkateshwara to Ghatikachala and prayed to Anjaneya but all was futile. He then went to Mantralaya to seek the advice of the Swamiji but he couldn't meet him. Frustrated utterly the Acharya decided to end up his life by plunging into river Tungabhadra next day morning. Next day in the wee hours before taking the extreme step he went to take the Darshana, he fell flat at the entrance chanting '*Shree Raghavendrayanamah*, *Shree Raghavendrayanamah*' He had a vision; he heard Raghavendra Swamiji telling him 'my boy, your ailment can neither be cured by Shree Hari, Vayu nor by me. You have insulted Vijayadasa thinking him an ordinary Dasa but he is Rishi Bhrugu incarnated as Vijayadasa. You have dishonoured the prasad, consequently, you are suffering from incurable stomach ache. Go and seek his forgiveness, surrender to him. He will show you the spiritual path.'

The turning point in the Acharya's life was round the corner... up he rose with great difficulty and assisted by his wife went to Chikalpari, fell prostrate at the feet of Vijayadasa. The Acharya was overflowing with tears as he said, 'Oh Vijayaraya, save me, save me, Lord, such a 'brahmastra (deadly weapon) on this little sparrow?' The all-compassionate Vijayadasa stroked him and said, 'you are completely emaciated, now Guru has blessed you. I had come to bless you but your past karmic account prevented you. Now

it's all over. God has bestowed His Grace upon you'. The Acharya was spell-bound. Vijayadasa told him, "proceed to Uttanoor where Bhaganna (Gopaladasa) is waiting for you. He is your Guru. You will have direct spiritual knowledge through him and you will be a renowned Haridasa".

Receiving the blessings Acharya proceeded on foot to Uttanoor. He felt a divine energy in him.

Gopaladasa was sweeping the ground of Venkatesh temple, asked him where Gopaladasa stayed and was taken aback that the one who was sweeping himself was his Guru. Gopaladasa received the Acharya with open arms saying he was just waiting for him. The Acharya was surprised to note this divine communication between these two Dasas. It is believed that Gopaladasa was an incarnation of Lord Ganesha. Acharya fell at his feet tearfully and entreated him to pardon his audacity with Dasas and sought his blessings.

Gopaladasa started his treatment- Jawar roti and jaggery was the diet for him. From that moment his stomach ache disappeared and Acharya started recovering slowly.

It so happened that as per his schedule Gopaladasa used to visit Tirupati Venkateshwara temple every year and Acharya though still weak also got ready to accompany him. On reaching they took holy bath in Swamipushkarini and had the Darshana of the Lord Venkatesh. Feeling tired Acharya retired to his room with his Guru's permission. Due to exhaustion and climbing the Venkatadri mountain he grew breathless, collapsed and breathed his last...

... Suddenly Gopaladasa amidst his bhajans and chanting thought of the Acharya, rushed to his room only to find him dead. He felt himself responsible for the untimely death when he heard and invisible voice of Vijayadasa, "Bhaganna, grant forty years from your life-span to this Acharya." Obeying the injunctions of his Guru, Gopaladasa did the same and the Acharya got up as though from deep sleep.

Thereafter followed several revelations and miracles in Acharya's life. While in Tirupati Lord Venkatesha once offered food to him in the guise of Gopaladasa. Now arose an intense desire in the Acharya to have his divine seal and Gopaladasa told him that he would get it in Pandarapur, while dipping in the river Bhagirathi he would get a stone with the divine seal inscribed in it.

Seeking the Guru's permission Acharya rushed toward Pandarapur. He was in a trance, not even aware of food or fatigue. There, as he dipped in the river, he was thrilled with divine ecstasy to find the stone with 'Jagannatha Vitthala' inscribed in it. This became his seal for all his works and devotional songs. The Acharya, now Jagannathadasa, stayed in the sacred vicinity of Lord Vitthala for twenty days. On the last day in Pandarapur there was a surprise for him. After his oblation he went to the Vitthala Temple when a brahmin approached him and invited for 'prasad' at Rukmini Temple. Jagannathadasa was happy that on the day of his departure he was going to have the 'prasad'.

So he went, saw 18-20 men and women seated there. He was welcomed by the host who had invited him and led him to his seat. He had never tasted such deliciously divine food in his life. When he came to wash his hands none was seen around! He looked around in amazement when the host arrived and said apologetically, "Sorry for the inconvenience caused to you here in Pandarapur." Then he offered him garlands, prasad, sacred ash and sweets as parting gifts. Overwhelmed by all these he returned *en route* Malkhed, Mantralaya seeking the blessings of all the Gurus there and he came to Venisomapur to meet Vyasatattwadjna. His Guru Gopaladasa also had arrived. All these enlightened souls shared their divine experiences.

... It was during his 80th year that Jagannathadasa composed his *magnum opus Shree Maddharikathamrutasara* which is suffused with the essence of all the Vedas and

Puranas. It consists of 33+1 cantos, 6075 lines in *Bhamini Shatpadi*-six-lined verse. It is said that Shri Raghavendra Swamiji appeared in his dream and inspired him to compose it in the form of a beautiful poem. Thus *Shree Harikathamrutasara* was composed in Bhamini Shatpadi metre, 32 cantos (1013 stanzas) are composed by Pandit Jagannathadasa, while 33rd canto is composed by his disciple, Karajagidasa and 34th canto by his another disciple Pranesh Vitthala. After completion, he submitted his work at the Lotus-feet of Shri Raghavendra Swamiji in Mantralaya. It is believed that Raghavendra Swamiji appeared from Brindavan and blessed him and his work. Jagannathadasa has captured this very eloquently in his song, 'ಎದ್ದು ಬರುತಾರೆ ನೋಡೆ- Yeddu Barutare node...'

Shree Maddharikathamrutasara is the only Kannada work which has the special honour of having Sanskrit commentary written on it by Shee Sankarshan Wadeyar, disciple of Shree Vishwapriya Teerth of Sodemath. This stupendous work is a great contribution to Madhwa society in general and Madhwa women in particular who love to chant, recite all the cantos of the book. It is said to be a precise writing of Madhwa school of thought. Oceanic knowledge of Dwaita Philosophy is contained in 32 cantos of the work in a very simple, lucid manner albeit some cantos on Food division, Breath, Hierarchies etc., are difficult and occult in nature.

Pandit Jagannathadasa was 80 year old when he composed this. It is said that he used to lean against a pillar in the temple in Manvi and write this masterpiece and his disciples would lift up his eyelids when they would droop and obstruct his writing. Often he would burst into laughter while writing and seeing this his disciples would ask him why he laughed. He then would reply, "All the deities are vying to rush forth into the work, what shall I do?"

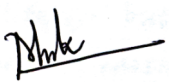
...82 years of Jagannathadasa's span got over. He had spent 42 years in studying and delivering religious discourses.

40 years were granted to him by Gopaladasa for writing, going on pilgrimages and spreading knowledge and Dharma. He had enriched Kannada literature by composing verses and simplifying the basic tenets of all Scriptures, Shastras and Puranas.

Though he looked quite healthy at 82 he knew that it was time for ending up his earthly journey. He had revealed this to none. It was 1809-Shalivahan Shake, Bhadrapada Shukla Navami in 1731, the Day on which Gopaladasa had granted lease of life as per his Guru Vijayadasa's ordain. During his old age his disciples, Praneshadasa, Dasappa Dasa came to Manvi to be near Jagannaathadasa.

On the D-Day- it was evening, he began his evening prayers and bhajans starting with "ಸತತ ಗಣನಾಥ ಸಿದ್ಧಿಯನೀವ-Satat Gananath Siddhiyaneeva . The rest of the prayer was carried on by Praneshadas and Dasappadasa. Jagannathadasa, seated in the yogic posture (Padmasana), closed his eyes meditating upon the end- ಲಯ ಚಿಂತನ, Laya chintana... Never did he open his eyesthereafter; he had left his mortal frame through sahasrara, the veena he played was still in his hand. None could believe that he bade farewell to this world...

It is believed that Pandit Jagannathadasa was the incarnation of Salhad, the brother of Prahlad who incarnated as Raghavendra Swamiji.



Author

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CANTO - I

The Book of Invocation

Here do I offer thro' my Mater's grace
The essence of nectar Divine, with limited
Competency, for ardent devotees' ears.

O Shree Hari[1] receiving adoration
At Goddess Lakshimi's[2] Hands
Brahma[3], Vayu[4], Vani[5], Shesha[5],
Rudra[7], Garuda[8], Indra[9] at thy behest
The cause and effect of the triple[10] functions
Thee, I worship Narasimha[11] for Grace 1

One emergent from wide
World's Lotus-Womb[12]
She is puissant, seeth all
Ever in new forms
Ever rejoiceth in adoration
For Her triple World's [13] Lord,
may grant me succour.....2

Deities Brahma, Garuda[14]
Shesha, the Supreme's bed
Shekhar[15], my mind's master
I supplicate at thy feet
Thou, All rejoicing in His vicinity
Vouchsafe me true knowledge.....3

Six into three add two and one, thousands,
Three into two hundreds of breaths[16]
Three type lives till the Doom's Day
Creating, granting bliss to sattwas[17],
Pleasure verging on pain to Rajasas
Endless sorrow to Tamas, Guru Pavaman protect me 4

The Queen of the Four- Faced[18]
With especial Knowledge, thou Veenapani[19]
I kneel, grant me wisdom
To adore the Gunas[20] of the World Mother's
Spouse, with caprice - free mind,
Thou, reside in my mortal tongue 5

Krutipati, Pradyumna's[21] Son.
Lord of Tattwas, Deities' Guru
Anjaneya's[22] Spouse, O Bharati[23]
Let my reverence flow toward Vayu for
The secret knowledge embedded
In the Bharata[24] and the Puranas[25].....6

Thou Giver of knowledge to
Vedapeetha Rama[26], Brahma,
Rudra, Indra, especial for Rama
Having Djnyana Anand[28], as thy Body
Profound, flawless, ruthful Lord Vedavyasa,
Grant me might to sing in thy praise.....7

On earth when Manimant[29] and others
Presented one and twenty
Commentaries against the Vedic truth,
To rescue, born to Maddhyagehabhatta's [30] wife
Madhva[31], did quell the monism
To such a one bow I, thou
victorious in ten and four 8

Fundamental - Five fold differences[32]
Five-formed forceful Divine[33]
Five-faced[34], Indra and others
Ever at thy service
Five and twenty hierarchical Tattwas[35]
Morrow's Brahma[36,] thee, do I ever adore,
Anandateertha.....9

Rudra, son born amidst Brahma's brows
Thou Uma's[37] Joy, bearing awesome hair
Embellished in elephant-hide robes
Superior to Indra, Killer of Kama[38], dweller in Kailasa[39]
Bearing Triple Powers of Moon, Sun and Fire in eyes
Wish fulfiller, grant us thy blessings.....10

Hide enrobed Shiva, in the previous Kalpa[40]
For forty Kalpas of Brahma's day, Vayu's disciple
Learnt Agamas[41], made penance for the Kalpas
Underneath the ocean, thereafter
Thou, Chief among Deities
Below Hari[42], the seat of Mahadev[43] 11

Killer of Pak [44], Lord Indra and all
Other hundreds of Deities of Tattwa[45]
I blow in faith unflinching firm,
Deities of Karma[46], from Sages Pushkarant (Pitrus)[47]
From Pitrus to Devas, Gandharvas, all three
And thirty crore deities do I bow and worship.....12

As fragrance in flower, fire in firewood,
So doth Damodara[48] invisibly reside
In Brahma and all host of moving, static jivas
Such Jagannatha Vitthala's [49] Grace
Is upon the mortals
That ceaselessly meditate upon them 13

***

CANTO NOTES **:-**

1.	Shreehari	-	One of the names of Narayana the Supreme
2.	Lakshmi	-	The spouse of Narayana.
3.	Brahma	-	Chaturmukha Brahma - the Creator of the universe
4.	Vayu	-	The Wind God - Third in the Divine hierarchy
5.	Vani	-	Goddess Saraswati
6.	Shesha	-	The King Serpents (The bed of Narayana)
7.	Rudra	-	The son of Brahma (designated to destroy)
8.	Garuda	-	The chief among birds, Narayana's vehicle
9.	Indra	-	The King of Gods.

10. Triple Functions	-	Creating, sustaining and destroying.
11. Narasimha	-	One of the ten avtãrs of Vishnu/ Narayana
12. Lotus	-	Womb - Narayana- cause for Brahma's birth through lotus.
13. Triple Worlds	-	Universe/Lower world, earth, higher world
14. Garuda	-	ibid.
15. Shekhar	-	Another name of Rudra
16. Six into	-	breaths 21,600 (6x3=18 + 2 + 1= 21,000 + 3x 200 = 600)
17. Three	-	type lives - Sattwika, Rajas, Tamas.
18. Four	-	faced -Brahma
19. Veenapani	-	The spouse of Brahma
20. Gunas	-	Such qualities as creation, maintaining, dissolving etc.
21. Pradyumna	-	Narayan as Pardyumna
22. Anjaneya	-	Another name for Lord Hanuman
23. Bharati	-	The spouse of Anjaneya
24. Bharata	-	The Mahabharata - the epic
25. Puranas	-	various puranas - narratives, narrated in Hindu scriptures
26. Vedapeetha Rama	-	Goddess Lakshmi
27. Djnyana	-	Knowledge
28. Anand	-	bliss
29. Manimant	-	a demon
30. Maddhyagehabhatta	-	The Father of Madhva
31. Madhva	-	The propounder of Madhva Philosophy of Dualism.

32. Fundamental five	-	fold differences to Agamas - The Vedas difference between (1) soul and God ; (2) Soul and Soul; (3) Soul and matter; (4)Matter and matter; (5) Soul, matter and God
33. Five-formed	-	Anirudha, Pradyumna, Sankarshana, Vasudev, Narayana.
34. Five-faced	-	Brahma and four faced Rudra. Indra
35. Hierarichical Tattwas	-	25 Tattwas
36. Morrow's Brahma	-	Lord Vayu
37. Uma's Joy	-	Rudra's spouse Parvati, another name for her.
38. Killer of Kama	-	Rudra
39. Kailasa	-	The abode of Rudra
40. Kalpa	-	Brahma's Day
41. Agamas	-	The Vedas
42. Hari	-	In hierarchical order Brahma is below the Supreme Lord.
43. Mahadev	-	another name of Lord Shiva
44. Pak	-	a demon
45. Deities of Tattwa	-	Presiding deities of noble qualities
46. Deities of Karma	-	Presiding deities of deeds
47. Pushkarant	-	Deities
48. Gandharvas	-	Celestical Musicians
49. Damodara	-	another name of Narayana
50. Jagannatha Vitthala	-	The Lord of Universe - Viz. Narayana.

***

CANTO - II

The Book of Supreme Mercy

Here do I offer thro' my Master's Grace
The essence of nectar divine with limited
Competency for ardent devotees' ears

Hearkening to this sacred work, he
That deriveth pleasure wilt be
Delivered of his mortal sufferings,
Happiness of both worlds will be his
Earth-purifying Lakshmipati's[1] holy tale
Listen O mortals, day after day.....1

As showers on streets unused
By people, the same when
Do into river form and it is for a holy dip
And served to drink, can't these words trifle
Be hallowed for the learned lot
As they touch the Lord's Lotus feet? 2

Visible to the Crown of the Vedas, Goddess Lakshmi[2]
Inaccessible to such adorations as
Contrary to the Bharata and Nigamas[3]
Thou, matchless, imperishable One,
Thou in Mahatma's hold, where art words for Thy
Ever-overflowing-pity for the mortals? 3

Far from mind and word, wandereth beside
Janhavipati[4], peopled within people
Himself the Cosmic-Womb, manifest
In the mortal frame as mortal
Praised by Bhishma[5] on his arrowed-bed
Garudavahana[6] roameth home to home with devotees 4

Prayer in deep trance He doth hear
And residing in the Lotus-sky
Heareth He with warm regards
Simple to gain His Love
Not a trice doth He depart from this darlings
Unknowledgeable, Victor of Ramadhava's heart,
the poor suffer in this earth-ocean 5

Residing within mind He is mind
Following mind's ways doth offer
Blessings to the three-fold people,[7]
Offer thy mind, Himself doth He offer,
For thy penance and sadhana[8]
He doth bestow the bliss divine 6

Incarnation of Infinite Gunas
The Lord of the worlds offers
The triple jivas, oblivious of dharmarthas[9]
Indulged in finite desires get their lot
As Arjuna[10] and Duryodhana[11] didst
From the Ever-Smiling one.....7

The creator of the Worlds, living
Within the Four-faced, the Saviour
In Shiva to destroy the worlds,
Devoid of Self-difference, wanderer everywhere
Ever Blissful One, with Consciousness
Guarding Thy true devotees.....8

Speaking thro' one, thro' another doth behold
Begs thro' one here, grants thro' another,
Uttereth marvels, the Power Supreme wonders doth perform
Regardless of others, ever bound
To His devotees, hard on Tamas
Dauntless Monarch is He.....9

Mandar[12] for the surrendered
All-Kindness Joyous Spouse of Rama
Ever Holy, a tale of Joy, Partha's Pal,
Bliss par excellence, flawless
Lord of Lords, presents Himself
At the devotees' earnest call 10

Himself did offer to the one offering a brick
Bestowed the double worlds of bliss
On the one offering love-laden beaten rice[13]
Destroyed the wicked Shishupala[14]
Yet drawing the gleam within
Regarded not Bhishma's faults 11

As a king Cobra enjoyeth not
Nor gives others its guarded treasures
So does the Darling guard
His devotees disinterestedly
Accepts not atheists' offers
The Ineffable's Supreme Grace 12

As an infant sob-bursts in the dark
For his unfound out mother
There within she with joy does laugh
And hugging her babe doth she console
So shattering the cloudy anxiety's gloom
Madhusudana[15] rushes devoteeward as Saviour 13

As a mother delights in
Her infant's babblings
So doth the Darling in ardent hymns
Intolerable of the disgrace
To dear ones, enjoying the milk of love
At Vidura's[16] place, hurt Kauvaras' ego[17].....14

Remembers not He the blunders
Of His remembered, their All-Giver,
Return their time-bound offerings, with bountlessness
Sets them afloat in His Ocean-bliss
The Giver of Double bliss, Sachchidananda[18]
The Elevator of the physical to the spiritual one.....15

How Ocean-compassionate, within his lovers' reach
The Creator of all by a wish
The Protector, the Destroyer, the Giver of
Ranks in the higher planes[19]
As per their assigned Karmas[20]
The Absolute Offers them joy's immensity 16

Pleased with service,
As a king grants wealth and vehicles
The King of Kings when pleased, liberates
His devotee from mortal frame of foes
Granteth him place eternal in higher abodes[19]
Boundless is His Love for those loving Him.....17

Holiest in four and ten worlds
Purges away the sins of the unconscious
His nine-fold worshippers[20], praised by
The wise, Lotus-hued[21]
The valiant, enticed Rudra in the past[22]
In Mohini Avtãr[23] and rescued him from false knowledge 18

The Ocean-compassioned, Shreehari endureth
Condons His devotees' wrong-doings
Committed at evil moments
As the moon and the celestial Guru's spouse[25]
Bhrugu[26] and Rudra, counts
Not the Lord their faults 19

Born of Vamana's little foot-finger
The divine river flows thro'
The triple worlds in triple names[27]
Purges the sins of living and non-living
Viraja[28], last layer cleanses sins of the deserving
Little wonder the river-creator's Name is purgatorial.....20

Kamadhenu[29], Kalpataru[30], Chintamani[31]
Of Indra's abode fulfill worshippers'
Earthly wishes, not eternal bliss
The Divine Name, holiest among the holy,
Rescues one from the darkest dungeon[32]
Makes the dull wise, grants fourfold gifts[33].....21

Installed the Supreme within
The Lotus-heart, he that ever
Worships with inly offerings
Like the divine river, offers all,
Robbing them of their six foes[34]
Ever throbbing with secret knowledge within.....22

Father a Stoic Power in all
From the lnconscient[35]to the Superconscient[36]
A thing beautiful in the beauty
Novel in the novel creations, essence in liquid
Pervading Brahma and Rudra, ever valiant
Never incomplete, the Spirit, inner presence has
His Lila in the world.[37].....23

As Parents ward off dangers
From their infant's way at play,
Fetch him home, try magic, offer all
So doth the Supreme guard His children
In all births, in pulses on either side
Wherever in the ocean-depths and sky-vastness 24

As the body's inseparable shadow
Hari-Bimba journeys with us, supports,
Ever His devotees' love-bond, the Lord
Obstructs their sin-hills, fulfils wide wishes,
Ever sanctions their deserving wishes,
New, ever new, adoration and ever relevant 25

Defiers doth He in life-snare bind
Hard art His rules on life and life-after
His lovers ever in His Love-snare
Ever smiling, unleashing their life-bondage
Guards, granting their every lofty wish
He doth set them afloat along
the double bliss current[38] 26

Lashes behold not, but guard the eyes
Hands for no gain help scratch skin
Teeth relish not fruit they grow for tongue
At the ripened hour doth He grant fruit of right deeds,
Right words, manifests Himself in the universe
In no time, the Brother of Lakshmana [39] 27

Destroyer of Supernal woods, accepts
Devotees' mental offerings
Never enraged is He even when they
Made him bear the mountain on the back [40]
He didst instead offer the nectar
Whilst the demons struggled for it.[41] 28

Sachchidananda, beyond blemish of paradoxes
Of joy-grief, of success-defeat
Love for lovers of His Lotus-feet
Ever beside His ardent worshippers
Ocean-Compassionate, condoneth
Their trifles, granting wide-wishes 29

Matsya [42,] Koorma [43], Varaha [44], Narasimha[45],
Vamana [46], Parashurama [47], Rama [48],
Krishna [49], Buddha[50], Kalki[51], destroyer of
Demons, in Avtar each,
He doth establish peace here
To guard the virtuous ones.....30

Impeccable Joy of the World-Mother
Veridecent hued of blue, charming frame
Worshipped by all hued, indulging in the Game of
Divine Creation, pal, praised in the Vedas,
The virtuous, Jagannatha Vitthala ever-manifesting
On this holy soil to soil away the sinners 31

***

CANTO NOTES :-

1. Laxmipati	-	Husband of Goddess Lakshmi i.e. Narayana
2. Visible Laxmi	-	Presiding Deity of the Vedas.
3. Nigamas	-	Treatise explanatory of the Vedas
4. Janhavipati	-	Lord Narayana
5. Bhishma	-	Forefather of the Pandavas, the son of the Ganges
6. Garudavahana	-	Lord Vishnu
7. Three-fold people	-	Sattwik, rajasic, tamasic
8. Sadhana	-	Worship
9. Dharmarthas	-	Dharma, Artha, Kama, Moksha
10. Arjuna	-	The third of the Pandavas
11. Duryodhana	-	The Son of Dhrutarashtra
12. Mandar	-	The coral-free, granting everything to the liberated souls
13. Love	-	Laden beaten rice - reference to the story of Sudama
14. Shishupala	-	Lord Krishna's cousin - a demon.
15. Madhusudana	-	Another name of Narayana
16. Vidura	-	Chief Minister of the Kouravas, brother of pandu, Dhrutarashtra.
17. Kouravas'ego	-	Ref. to the incident when Lord Krishna accepted the hospitality of Vidura.

18. Sachchidananada	-	Lord Narayana - Truth, Consciousness and Bliss.
19. Higher abode	-	Vaikuntha etc.
20. Nine-fold worshippers	-	Listening, chanting, remembering, worshipping, offering Pooja, prostrating, being His slave, being His friend, Supplicating.
21. Lotus Head	-	The lotus complexion of the Lord Narayana's body.
22. Enticed Rudra in the	-	Ref. to the story in the *Bhagavatam*
23. Mohini Avatar	-	Ref to Rudra charmed by Vishnu's beauty- Mohini Avatar who disguised as a damsel
24. Shreehari	-	Another name for Narayana
25. Celestial Guru's spouse	-	Bruhaspati's wife, Tara
26. Bhrugu	-	Name of a sage
27. Triple names	-	River Bhagirathi, The Ganges, Viraja
28. Viraja - a river	-	capable of purifying the sins.
29. Kamadhenu	-	The divine cow fulfilling wishes
30. Kalpataru	-	The divine tree fulfilling wishes.
31. Chintamani	-	Philosopher's stone
32. Darkest dungeon	-	The lowest world- ibid
33. Four-fold gifts	-	Dharma, Artha, Kama, Moksha.

34. Six foes - Kama, Krodha, Lobha, Moha, Mada, Matsara Desire, wrath greed, attachment, ego, jealousy.
35. Inconscient - Lowest
36. Superconscient - Uppermost
37. Pulses on either side - of the Body.
39. Double bliss current - This and other worldly
40. Lakshmana - The brother of Rama
41. Made Mountain on the back- Ref to the churning of the ocean of milk
42. Demons struggle for it - -do-
43. Matsya - Fish
44. Koorma - Tortoise
45. Varaha - Swine
46. Narasimha - Human Lion
47. Vamana - Dwarf
48. Parashurama - The one having a weapon
49. Rama - of Ramayana
50. Krishna-The Divine Gita- The Mahabharata
51. Buddha -
52. Kalki - Riding on horse

} The Ten famous avatãrs of Lord Vishnu

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CANTO - III

The Book of Boundless Bounds

Here do I offer thro' my master's grace
The essence of nectar divine, with limited
Competancy, for ardent devotees' ears.

Birthless Purusha in triple Mahat Creations
Purushottama[3] in all creations
Transient and eternal
Knowledgeable thro' Purushasukta[4]
Prevailing in nine-fold layers[5]
Yet unrelated, beyond and above His spouse 1

He is beyond all genders, ever wonderful,
Within man, woman, animal, Elements
And four and twenty tattwas,[6] prakruti[7]
Matchless within and beyond all
All lower gods, godheads, Lakshmi yet to know
The limit of the Limitless one 2

Sense organs five of deeds and sense,[8]
He is in them, none is He
Omniscient and separate,
Granting joy to jivas[9] thro tanmatras[10]
Residing in mind, blesseth
The triple jivas[11] the Ocean-pity One.....3

Ear, eye, nose, skin and tongue,
Ordained to hear, behold, smell, feel and taste,
He directeth the deities ten Incarnat Kritipat Pradyumna[12]
Present in them, ever diverse
By doing deeds, getting deeds done
Manifest is He not known in His image 4

The viruous residing within
Triple Guruas of the Jiva
Never is He bound by the layers and tattwas[13]
The One Sachchidananda[14]
Gets His wish fulfilled by the triple jivas in triple ways
And bestows fruits in triple ways 5

Ego-governed by Aniruddha[15] expresses duality,
Knowledge firm by Pradyumna[16]
Hind with unstrayed convictions Sankarshana[17]
Cousciousness governed by Vasudeva[18] in meditation
Four incarnations of His for deliverance
Wise is he having knowledge of these.....6

Narayana[19] dwelleth within
Four-framed ganas from[20]
Brahma to plant kingdom
Eight petalled lotus His frame
Receiveth services rendered
While Himself the service, He the served 7

He doth travel in all states
Awake, asleep and dream,
Offereth Himself, is in all, as an integer[21]
As rivers join to ocean vast
Clouds taking a single drop
Bestow showers forming river and ocean 8

Casual matter in creation
The Inconscient physical being
Endless Karma in being, Jiva within.
Aniruddha with godheads
Deeds nine-layered cosmos, worlds, triple Karmas,
Vital being for this, for all, He is the Prime Mover
thro' triple Goddess 9

As a sire donning his son
With attire or jewellery
Receiveth respects, blesseth in turn
So doth the Lotus-Eye One, receiveth idol worship
Blesseth its performer deed-wise
He is the prayer, He the Prayed. All the cause,
instrument and result 10

As a parent gathering all his kin
Celebrates his son's wedding
Entrusts the household duties, so doth the Lord of Lakshmi
Place as per self wishes the Jivas.
Soliciting Karmic gods[22] to govern the organs
Entrusts them with gunas, never known to Jivas.....11

As a thatched hut
Emits smoke thro' opening each
None knows, knows from smoke Agni[23] therein
So the Divine resides within and without
In this universe, gets the deeds done while doing
As per the Jiva's[24]. Karma[25] 12

Like invisible roots absorbing clear-dirty water
Grow into twigs strong, fragrant flowers
And fruits sweet, delighted are roots
So the Lord of Bimbaroopa[26], unseen
Receives manifold prayer in all forms
And grants devotion, knowledge, liberation 13

Beyond the reach of the Vedas and
The Mother Divine, Unfathomable Gunas,[27]
Sachchidananda, birthless, indestructible, sans, beginning
Middle and end, His soul
Immanent in organs, cosmos, universe,
Guiding guarding, showing all too all Jivas
Quelling the Evil, guards the devotees.....14

The vital mind pervades mortal body's mind
He involves Jiva's mind in organs ten
The cosmic One ushers in
To let mind enjoy his novel experiences
Till ripe doth He allow to know
Him in Dream-Sleep-awake states 15

Inspirer to organ each
Controller, yet, lets mortals enjoy
Accessible to Secret Knowledge
He is the recipient, He the sender
Residing within, delights in all
Bestowing the bliss Divine on all.....16

To Eternal, the Boundless
Beyond the Vedas[28] four and the world Mother.
Above all Gunas, Impeccable
Fear generator and destroyer among triple mortals
All pervasive, ever Blissful
Close as per hierarchy to His close devotees 17

In diamond amethyst, coral glazes.
Resides Damodara[29] ever within triple jivas[30]
Lends experience as per their Karmas, [31]
Makes them enjoy each
Through the vital being, manifest thro' the soul
Ever present in the triple creation[32], joy through
bimbakriya[33].....18

Present in Anu-Mahat[34] the Lord of Lords
The subtle sustains within an atom
His Lila it is to make the subtle drown
And the gross float
Titans repulsing one
Ruined as grains while thrashing.....19

All, from Brahma to a weed
The triple jivas, devas, humans and titans
He has not love nor indifference nor ill-will
Granteth them mixed fruits as they do deserve
Enjoyeth not He its fruits
Ever is He contentedly Blissful 20

He is where ever the jivas, hears the Word[35]
Together with its organs and deity
He is in the viewed and the viewing,
their organs and deities
He is in begging, granting and receiving
In every step-a-step known to the knower
Beyond Time and Space, the boundless
accepts not the mean.....21

As hot iron looks as Agni's seven tongues [36]
But looks as before after cooling
The Sun-God of Seven horses[37], the Lord
Is present as fire carrying iron
All deities of Tattwas[38] receive needed joy and pain
Offer their share to the Boundless Divine 22

The Showers of the Rain-clouds
Let trees grow from earth's womb
Having variegated tastes and hues charming
So does Ramapati[39] bestow bliss on
Jivas deserving their gunas and Karmic deeds
Impartial is He like to the equal showers
on unequal seeds.....23

As flawless sunbeams glow
Varied stones in varied hues unchanged
The Father of the Worlds fourteen
Residing within triple creation-Deva. Manava. Danava
As per their gunas and karmic deeds[40]
Manifests offers fruits they deserve 24

As an hourglass draws water drops
The Divine rings the victory-bell
Vanquishing demons, guarding His devotees
The Brother of Balaram[41] divides
The fruits of sin and piety among their doers
Makes them eat. while He ever its witness 25

Adapting to every soul
Unrelated He does, gets done
Fruit not His, All-pervasive in the heart-cave
'Anu Mahat[42] the Impeccable
The Omnipresent, vast as sky
Resides He. the Darling of Rama[43] 26

The heated iron beaten, gets hurt
Hurts it not the fire therein
The Supreme within and without
In all jivas in all states
Beyond their pain and pleasure
Dwells He unrelated all-in-all 27

As children build play-houses
In sand on the sea-shore
Playing awhile pull them down
With Victor-smile, so doth
The Darling of Lakshmi[44] create varied forms in worlds
Movesless, as air-swallower-snake is
beyond emotions[45] 28

As an actor entertains his viewers
By his varied costumes and expressions
The Flawless is He the World's many-formed
Delights He, around and fulfilling
Ever the mortals' unending desires
The Sachhidananda[46] guards the triple jivas.....29

As a magician of mantra or medicine
Emerges unaffected out of fire and water
The Universe-bellied Shreehari[47], generates
Organises and governs ail jivas and deities
Manifests their Karmas[48] till end
Yet untouched is He the All-virtuous 30

In a single Guna, Gunas infinite
In a single form, forms infinite
In a form manifest thro' worlds fourteen
As a sky indifferent, infinite-named
He an Omniscient, all blissful
His a delight in doing while getting done.....31

A Wrestler Matchless among all
He resides, all within Himself
Father Real, of Manmatha[49], Knower of
The three worlds, of modes[50], over- brimming God
Demons' Destroyer, the Lord of the Worlds
Pillar-emerger, answering the infants' cries.[51] 32

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CANTO NOTES :-

1) Purusha - Incarnation of Vasudeva. manifested by Narayana in the beginning of the creation.
2) Mahat Creation - Primordial creation, purusha acts through Mahat, Brahmand, in all jivas.
3) Purushottama - The Purusha (The Lord) who is superior to (i) Kshra Purusha (Brahma and other Jivas and (ii) Akshra Purusha (Goddess Lakshmi)
4) Purushasukta - The Vedic Mantras that describe Vasudeva.
5) Nine-Fold Layers - Water, Fire, Air, Sky, Ahankar Tattwa, Mahat Tattwa, Tama, Rajas, Sattwa.
6) Four and Twenty Tattwas - 24 Elements viz. Five fundamental elements (the earth, the water, the fire, the ether and the sky)

	Five Organs of Sense	-	(eyes, ears, nose, tongue and skin)
	Five Organs of Deeds	-	(Speech, hands, legs, anus, genetal organs.)
	Five Tanmatras	-	(The vision, the sound, the smell, the taste and the touch) and The Mahat, the Ahankar, the Mind and the Manas
7)	Prakruti	-	The primordial Nature for creation.
8)	Organs Five of deeds and Sense (ibid)		
9)	Jivas	-	All the beings
10)	Tanmatras	-	ibid.
11)	Triple Jivas	-	Satwik, Rajasic, Tamasic
12)	Krutipati Pradyumna	-	Kruti-Lakshmi her spouse, Pradyumna (Lord Shreehari)
13)	Layer of Tattwas	-	ibid.
14)	Sachhidananda	-	Sat+Chit+Anand - truth, consciousness and bliss-Qualities the Lord.

Four Original incarnations manifested by Narayana

15)	Aniruddha	-	Incarnation of Narayana that governs the knowledge.
16)	Pradyumna	-	Incarnation of Narayana that governs the mind (Buddhi)
17)	Sankarshana	-	Incarnation of Narayana that governs fruit of knowledge(Siddhi)
18)	Vasudeva	-	Incarnation of Narayana that governs the Meditation.

19) Narayana - God's original form
20) Four - framed Ganas form
    i) Deva Gana (From Brahma to Snatastna)
    ii) Karamic Gods
    iii) From Ajanaj to Gandharvas
    iv) Manush Gandharvas to plants O R
    (Swaroop, Linga, Aniruddha and Sthoola deha)
21) An Integer - The whole, complete.
22) Karmic Gods - Deities of action.
23) Agni - The fire
24) Jiva - Three types of beings
25) Karma - Deeds done through organs or/Anadi Karma
26) Bimbaroopa - The image - God is Image whereas Jivas are His reflections.
27) Gunas - Qualities that canot be understood in totality.
28) Vedas Four - Rigveda, Yajurveda, Samaveda and Atharvanaveda.
29) Damodara - Another name of Lord Shreehari.
30) Triple Jivas - Gods, Humans, Demons.
31) Karmas - Actions according to their nature.
32) Triple Creations - (Gods. Humans. Demons)
33) Bimbakriya - The actions of the Image.
34) Anu-Mahat - Anu -an atom or the smallest of the small. Mahat - the largest

35) The Word - Sound OM

36) Agni's Seven Tongues - (i) Kali, (ii) Karali (iii) Manojava (iv) Sulohita (v) Sudhoomravarna (vi) Sphulingini (vii) vishwaruchgi

37) The Sun God of Seven Horses - Narayana

38) Deities of Tattwas - Presiding Deities

39) Ramapati - Narayana

40) Karmic deeds - Deeds according to their nature.

41) Brother of Balaram - Shree Krishna

42) Anu-Mahat - ibid.

43) The darling of Rama - Narayana.

44) Darling of Lakshmi - Narayana

45) Moveless, as air swallower snake is beyond emotions:

As the snake swallows air easily into the stomach, the God swallows or destroys. The entire creation as easily, without emotions, as He can create it once again.

46) Sachchidananda - ibid

47) Shreehari - ibid,

48) Karmas - ibid.

49) Manmatha - God of Love

50) Modes - Three states of the creation the beginning, the middle and the end (Adi, Madhya, Ananta)

51) Pillar emerger - answering the infant's cries

Lord Shreehari emerged from a pillar as 'Narasimha' to fulfill the prayers of child Prahlada. (Ref. to Narasimha Avatãr to emphasize that God is Omnipresent).

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CANTO - IV

The Book of the Division of Food-Essence

Here do offer thro' my master's grace
The essence of nectar divine, with limited
Competancy for ardent devotees' ears.

All conscious beings risen out of
Himself, becoming fourfold taste and form[1]
Of the triple jivas born of
Chaturmukha Brahma's[2] naval
Hari delivers delight to senses
Receiving and giving to all He, the Supreme pleases.....1

Offers He, seemingly not offering
To the physical body, ten and six
Food-essence; and its equal number of
Organs thro' presiding deities make wander
While Himself the Supreme
Can wander thro' ten and four regions 2

Residing in water as Varuna[3]
Thereby identified as six rasas[4]
Weaver of thirty six thousand nerves male and female[5]
Roams day and night in body each
Calling Himself as Bruhati[6]
Thus Hari guardeth them as that name, form and shape.....3

Each rasa with triple gunas
Distributed to the triple jivas,
Thus know, while eateth that each of the
Seventy-two thousand nerves[8] in
The physical body are supplied with the food-essence
Thro' Him as per their gunas[9] 4

There hath three hundred fifty-four rasas of milk-essence
While the ripened food-essences have nine-twenty forms
Still more pungent hath thousands five and one and one
Fruit-essence hath two thousand eight hundred twenty-five
Six rasas blend and form seventy-two thousand forms
That presiding deities know is known to Him also.....5

Invoke the Supreme in all food with
Eight thousand nine and hundreds three forms
Godheads dwelling there in hierarchy with Vayu[10]
Keep within ever present, ever firm
The enlightened consciousness knoweth in each food
As He that form, He that Name and He that Figure be.....6

Kapil[11], Narahari[12] and Parashuram[13] activate
Sense, touch, sight and smell in foods
Shafar[4] in tongue, Hamsa in teeth,
Hayagriva[15] representing
First three Vedas[16] with Gayatri in mouth doth dwell
Granteth He boundlessly total delight is each food
And blendeth equally deriving their essence 7

Matchless, body ever-blissful, Hari[17] in mind
Sankarshana[18] in sense organs, Pradyumna[19]
Organs of deeds, within the Jiva enjoy the food, essence,
As they deserve with finite freedom
Narayana[20] in edible food, Aniruddha[21] in water,
Quenching the mortals' hunger and thirst 8

Vasudeva[22] with His Spouse[23] sporteth
Within and without in the physical expanse
In forms five, the naval-born of Padmanabha[24]
And all His retinue of Immortals
Art thro' and thro' spaced by the Lord of Lords
Djnani[25] is he that knowith this 9

Vasudeva[26] in all food, Sankarshana in feast[27]
Krutipati[28], Pradyumna[29] in all milk products.
Aniruddha[30] dost in ghee dwell,
The Divine eagle-borne Vishnu[31]
In grams, Upendra in Vegetables,
In things leafy Mulesh and Narayana[32] everywhere 10

The Lord of Infinite forms dwelleth wholly
In each acceptable edible items
Of His infinite as an integer in each particle
He doth grant delight in all Jivas in the world,
Saw parity betwixt this self and forms
Consume food knowing the double forms.....11

He that dineth with such knowledge,
Gaineth rewards of fasting, of Yadjnyas[33]
Sinless and diseaseless will he live
All losing being and gaining belong
To Lakshmipati[34] who doth as mother breedeth
Dost to the infant heed.....12

With His forms two and eight
Hundred fifty one Aniruddha recipient
Of food-essence dwelleth in food-cell
Meditate upon Pradyumna[35] in life cell
With His forms five thousand
Five forty-three as prana[36] 13

In the two cells, within and without.
Dwelleth Sankarshana[37] with His forms
Assuming five million thousand sixty-two one hundred seven
Calling Himself as the cell of the mind
The Impeccable with His forms four thousand three hundred
Seventy-four dwelleth deep within.....14

Vasudeva as Vidjnanamaya[38] with four forms
Pervadeth in full in the gnostic-cell
Also in Mahat[39] and its presiding deities
Rama, the spouse of Vasudeva, as Purusha[40],
The presiding deity of Viraja[41] , the World Mother,
Purgeth mortals' bodies therein of those with perceptible
knowledge[42].....15

Himself assuming five thousand
One hundred one and five twenty forms
Narayana[43] ever resideth in the Cell of Bliss[44]
Himself doth He fill in five million
Eighty thousand hundreds four
Pervadeth He in the five-celled creation of Brahma.[45] 16

In forms five doth Shantiramana[46]
Manifest in a hundred one forms,
Pradyumna as Prana therein dwelleth
In five and thirteen forms. Sankarshana[47]
With five fifty forms as consciousness, Vasudeva with
Five hundred eight forms
Dwelleth as Vidjnana,[48] the Alpha and
Omega of the Universe 17

Assuming forms thousands three and fifty-two
Doth Narayana with Lakshmi dwell
Within the frame's cell of bliss
There in forms four thousand three hundred five in Bharatesh[49]
Doth He dwell as ghee
Immanent in butter 18

In forms three and fifty
Doth Aniruddha[50]as Prana[51] reside
And Pradyumna[52] in five hundred eleven as Apana[53]
The third in Vyana[54] in five and fifty forms
Doth Sankarshana[55] dwell and in Udana[55]
In one hundred fifty doth Mayapati[56] dwell 19

The Primordial Narayana[58] assuming forms
Five hundred fifty seven doth
Pervade everywhere in Saman[59] as the Lord of all
He doth sport in forms a thousand
One hundred one with the five pranas[60]
Doth He guard the World 20

The three hundred and ninety formed Aniruddha[61]
Dwelleth as Master in all doers
Pradyumnal[62] as "Swahaswadhanna"[63] for
Agni[64] Yama[65], Soma[66] and other Pitruganas[67]
Sankarshana[68] distributeth them
The Ever-blissful consumeth the food
granter as Turiya[69]. 21

He a Shannavati[70] residing
In Vasu[71], Rudra[72] and Aditya[73]
The virtuous that ever perform deeds in devotion
He doth accept their virtuous deeds,
The Ocean of compassion doth to Pitrus[74] happiness grant
And guardeth them at all times 22

Sutap[75], Aniruddha[76] ever waiteth to serve
Organs of sense and deeds.
He doth in four and twenty tattwas[77] reside
Ever protect all jivas in the world
Himself primordial, Indivisible
All devotees do at rituals worship the
four-fold Shannavati[78] 23

Thou, containing Universes in thy belly[79]
Thou, consumer of Shabari's offering in Dandakaranya[80],
Enjoyer of the essence of food of saints wives[81],
Ever-blissful, though rejoiceth sandal-paste of
the hunch-backed[82],
Thou, ever served by rishis and deities
Dost ever eliminate our fruit-deeds.....24

Thou, Lord of countless, boundless bliss and gunas,
Matchless in every iota of joy of Rama[83], Brahma[84], Indra[85]
He that offereth food to Krishna[86] forgetting himself
The Sourceless receiveth at meal time
As an infant stretcheth its palm
When his mother doth offer him food.....25

Himself receiving the deeds of the triple Jivas
Ramapati ever offereth fruits as they deserve
Like to the fire consuming all
Pure and impure yet itself uncontaminated
There be little wonder if
The purest of the pure receiveth the food
offering of the Jivas 26

To the ailing tongue taste poisonous every dish and water
For a healthy one it ever tasteth delicious
To the All-Blissful every essence
Auspicious or Inauspicious is bliss-giving
The Recepient of hatefully, offered Putana's[87] poisoned breast
Canst He reject the Jivas deeds.....27

How canst I describe, the Supreme Jiva saved the globe
By first devouring 'Kalakuta' thereby
Became known as the Immortal
Lakshmipati receiveth jivas' Karmas for offering deserved fruits
Himself unaffected, the All-Blissful
Neither increaseth nor decreaseth by human karmas.....28

Remember with every Nasa[88] the indestructible in food
In His five forms, know Achyut[89]
As the Supplier, Retainer, Regulator
Omnipotent, offer all pure-impure fruit-deeds,
At His Lotus-Feet and beseach
For delivery thence from the twin karmas 29

Assuming Five million, eighty nine
Thousand Seven hundred one forms.
Sheshadri[90] permeates in food and its eaters
The Lord of Shree[91]-Bhu[32]-Durga[93], the Lord of the Worlds,
The Sin-redeemer, the Lord of the Universe,
Spreads Himself from top to toe in the Jivas to
protect them 30

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CANTO NOTES :-

1) Four-fold taste and form : Four forms of food items
   a) Hard ones - eating through teeth
   b) The liquids - Like juices and soups,
   c) Soft and backed ones - like rice etc.
   d) Raw ones like pickles etc.

2) Chaturmukha Brahma - Born through Lord's Lotus womb, Designated to create the world.

3) Varun - deity of water.

4) Six Rasas - 6 tastes मधुर-Sweet; कटु-acrid; अम्ल-Sour; तिक्त-Pungent; कषाय-bitter; लवण-Salty.

5) Thirty six thousand nerves male and female.

36 thousand nerves on the left side of the human body are called female nerves, 36 thousand nerves on the right side of the human body are called male nerves.

6) Bruhati - another name of the Lord.

7) Triple Gunas - Sattwik. Rajasic, Tamasic

8) Seventy Six thousand nerves - 36000 x 2 = 72000 or 36000 nerves on each side = 72000

9) Gunas - 3 gunas.

10) Godheads - Vayu

11) Kapil - Another name of Lord, the Supreme.

12) Narahari - Narasimha form of the Lord.

13) Parashuram - Sixth of the ten incarnations of Shreehari

14) Shafar - Incarnation of Lord as Fish

15) Hayagreeva - Lord Shreehari with Horse's Face

16) First three Vedas - Rig. Yajur and Sama Veda

17) Hari - The Lord.

18) Sankarshana - for organs of sense

19) Pradyuma - for organs of deeds

20) Narayana - in Rice - Original incarnation.
21) Aniruddha - in water
22) Vasudeva - ibid.
23) His spouse - Maya/Vasudeva's wife.
24) Padmanabha - the lotus naval the Lord.
25) Djnani - Knowledgeable person.
26) Vasudeva - ibid.
27) Sankarshana in feast
28) Krutipati - Pradyumna
29) Pradyumna - ibid.
30) Aniruddha - ibid.
31) Vishnu - ibid.
32) Narayana - ibid.
33) Yadjnas - Holy fire rituals
34) Lakshmipati - Narayana
35) Pradyumna - ibid.
36) Prana - Cell essential for Life.
37) Sankarshana - Lord who dwells in mind.
38) Vidjnanamaya - Cell that indicates knowledge.
39) Mahat - ibid.
40) Rama...Purusha - Goddess Lakshmi, the spouse of Purusha, The Lord.
41) Viraja - Celestial river formed by the sweat of the Lord.
42) Purgeth...Knowledge - The World Mother purifies the enlightened mortal bodies with God's behest in the celestial river
43) Narayana - ibid.
44) The Cell of Bliss - One of the 5 Cells (Kosha)

Annamaya, Pranamaya, Manomaya, Vidjnanamaya, Anandamaya. Lord as Narayana in Anandamaya Cell grants bliss through food.

45) Creation of Bramha - The Universe
46) Shanti Ramana - Aniruddha
47) Sankarshana - ibid. (Jaya's Spouse)
48) Vidjnana - Knowledge
49) Bharateesh - Vayu
50) Aniruddha - Shreehari
51) Prana - One of the forms of Vayu
52) Pradyumna - ibid.
53) Apana - One of the forms of Vayu
54) Vyana - Form of Vayu (5 forms of Vayu) Pran, Apana, Vyana, Udana, Samana
55) Sankarshana - ibid.
56) Udana - Form of Vayu
57) Mayapati - Vasudeva
58) Primordial Narayana - Original incarnation of Vishnu.
59) Samana - Form of Vayu
60) Five Pranas - ibid.
61) Aniruddha - ibid.
62) Pradyumna - ibid.
63) Swahaswadhanna - ref. to the share of food-essence to Manes.
64) Agni - Fire God
65) Yama - God of Death

66) Soma - Moon
67) Pitruganas - Manes
68) Sankarshana - ibid.
69) Turiya - Vasudeva
70) Shannavati - 96 forms of Aniruddha
71) Vasu - 8 Vasus 1.आप, २.ध्रुव, ३. सोम, ४. धर, ५.अनिल, ६.अनल, ७.प्रत्यूष, ८.अह
72) Rudra - 11 Rudras
73) Aditya - 12 Adityas
74) Pitrus - Manes
75) Sutap - Lord who protects His sons
76) Aniruddha - ibid.
77) Tattwas - ibid.
78) Shannavati - ibid.
79) Containing...belly - Lord holds infinite number of universe / in His stomach.
80) Consumer of - Dandakaranya - Ref. to the fruits offered by Shabari a devotee in the woods, in Ramayana.
81) Enjoyer of — foods - Ref. to the food offered by Holy ladies in Gokula in Krishnavatara
82) Sandal paste—hunch - backed - Ref. to the sandal paste offered by a lady with a hump in Krishnavatara
83) Rama - Lakshmi
84) Brahma - the Creator
85) Indra - Head all other Gods

86) Krishna - God's Name

87) Putana - She-demon who offered poison to infant Krishna

Kalkuta - Deadliest poison that came out during *Samudra manthana*

Supreme Jiva - Vayu, The Superior among Jivas.

88) Nasa - nostril

89) Achyut - One of the 24 names of the God*

90) Sheshadri - Name of the Mountain

91) Shree
92) Bhoo
93) Durga

} Three main forms of Goddess Lakshmi

* 1) Keshava
2) Narayana
3) Madhava
4) Govinda
5) Vishnu
6) Madhusoodan
7) Trivikrama
8) Wamana
9) Shreedhara
10) Rishikesha
11) Padmanabha
12) Damodara
13) Sankarshana
14) Vasudeva
15) Pradyumna
16) Aniruddha
17) Purushottama
18) Adhokshaja
19) Narasimha
20) Achyuta
21) Janardhana
22) Upendra
23) Hari
24) Shreekrishna

CANTO - V

The Glory of the Divine Glory

Here I offer thro' my Master's grace
The essence of nectar-divine, with limited
Competancy for ardent devotees' ears.

Very youthful Lakshmi's Lord Narayana
Hath His presence in everything, everywhere
Meditate upon this "vibhuti', visualize and rejoice
The Indestructible, Limited, Especial similar, Read. Harmful
Natural Opposite, Divisible, Indivisible
Know and Worship the forms from knowing 1

The Creator of numerous jivas moving in water, earth and sky
Dwelleth in every mortal frame
As similar, opposite, limited and especial
Worship heartily in every place within
Meditate, envision the subtle form of the Supreme
Within jiva as its Reflector 2

Idols 'Shaligram', cow, invited devotee
Guest, basil leaves, peepal, saint, forest-dweller
House-dweller, celibate, host. king, other people
Earth, water, fire. air. star orbits, yoga,
Karana, stars, fortnights, full and no moon days
transitions from this forms
Tenth and twelfth day 3

As gods dazzle in fire-purified gold
So doth the Darling of goddess Lakshmi
Reside ever in Shaligram
In five thousand five hundred twenty-five forms
Dwelleth He in godheads of earth
As also in mountains as naturally immovable 4

The Lord of the World-Mother dwelleth
In less-type idols in four hundred thirteen forms
As immovable and moving
As fire itself by friction of the wood
So enkindleth He manifest by the Vedic hymns
To the seer's eyes in the respective form 5

The regulator of organs of sense, deed and mind
Resideth in the worship-tools in iconic forms.
Five million (lakhs) seventy three thousand
two hundred-fifty forms
Receiveth in respective form the worship
Of the worshipper disinterestedly
As the thirsty on doth drink deep..... 6

Know that the Reflector He dazzleth
Even in laggard objects
Doth pervade Hiranyagarbha[2] and other godheads
Desire not for dharma, wealth and desires
Worship the Sire of the universe
Accepting grits of grain and mean
blanket He offereth 7

Dwelleth He in four and twenty forms in water
Forms five thousand three hundred seventeen
In basil leves, in flowers in one hundred sixty-nine forms
Thirteen in the light, in fragrance
Four hundred three forms
Doth He ever dwell 8

Resident of the eight-petalled lotus-heart
Himself of supreme greatness
Travelleth thro' each petal by petal
Enticeth the wicked to evil thoughts
Granting noble thoughts to the virtuous
All-merciful, All-happiness offereth joy
and guardith them all 9

Wealth, the body-house wife, offsprings, pal and all
The triple gunas, mind, intellect, ego, consciousness
Organs of sense and deeds in all doth He manifest
Meditate on the Truthful's Will
He ever doth Himself
By getting done from others as instruments 10

The elements as cause for the effect as mortal frames
Meditate that they be within the prowess of the One beyond meditation, Triple karmas art at His behest
Master of Himself, the Reflector, the Promoter of all karmas
Governeth His reflections, wife, son, kinsmen, subservient to Him
Serve they with devotion that He offereth
Himself as to Gajendra[3] 11

All things in firmament as brimming with objects
Of worship ever new
Indraw all for thy meditation
Offer them to the Veda-accessible Govinda[4]
Envison, rejoice and dance
Extol His Glory from within.....12

Meditate unflinchingly upon the iconic form
Of Shreepadmanabha in the lotus-seat
Grumble not over winter, heat, rain or wind,
Offer earth's smell as fragrance, water as essence,
Fire as holy light, wind as fly-flap.
Noise as mantras and notes,
such worship doth, please Him. 13

Organs as temples for Ramapati[5]
Cleansing face as adorning the temple
Sensuous pleasure as mattress
Mind's joy as His holy bed
Self offering at His feet
Itself the robes for the Master.....14

Contemplate, thy unconscious sinful deeds
As discarding the worn-out foot-wear
Noble deeds as fragrance, hearing religious discourse
As offering basil-leave emotions as flower-offering
Wrath incense devotion as embellishment
His all-pervasion as parasol of grace, lamp as gnosis,
His adoration as invocation 15

All actions of body, mind and speech
Art circumambulations to the pervading-AII
Offer all actions to the Lotus-eyed and ever rejoice,
Experience this mental worship
Only the knowing knoweth it
As the best which the ignorant know not.....16

Examining all scriptures who can obtain
Deeds of four-fold actions in the midst of
Four and ten[6] worlds but
Those that ever surrender
Their organs of sense and deeds
To the luminating Lakshmipati as supreme worship 17

Eye-ball[3] and other organs yadjna-pot doth form
Saisud organs as fire. sight-organs firewood,
Efforts for material gains be wind for enkindling the fire,
Earthly desires smoke be, vicinity to vision,
And objects be fire flames, actions enjoyment of things material
Art dazzling sparks, word mantra,
adhyatmayadjna[7] is such offering 18

In this city of Madhusudana[8], eyes and nose art eastern door
Ears, northern and southern doors,
Western doors those if disposing the waste
He dwelleth in His house of chakras[9]
With mind as temple and
Triple gunas[10] as cupolas.....19

The seven-fold layer formeth the first of this body house
Four-fold nerves its lanes, vanities elephants
Sushumna[11], the highway, hair forest,
The Supreme Jiva, the five-fold Vayu firms sentry
Destroyth body enemies, the sins 20

The Sun. the moon, other god heads of sense organs
Art the sentries of the Divine, body house
Mind's desires art foot-soldiers, earthly experiences
Art merchandise, Jiva within the body house,
The merchant, custom-recipients
Is the Supreme, the Emperor 21

For the Reflector of the palace
Ten organs be mirrors for mental tendencies
Mind be the divine bower
For the One Impeccable farthest from
The sinning Asuras[12], Breath be His Fanning
His artful body, sleep for the eight-fold fortification 22

For Lakshmipati the dweller in the palace of lotus-heart
Face-embellishing mustaches be wreathes of leaf
Hair its sacred flags, treading feet
Heart, thighs, stomach, head be
The ascending storeys of the divine palace
The All-parading five-fold cells be rooms.....23

This mortal frame is the chariot
The Reflector Divine its owner, robes its banner
Twelve sacred seals its flags, mind the lotus-seat.
Wisdom its dome, worthy mind the reins,
Triple gunas its spokes, good-evil deeds
The wheels, ten organs its steed 24

Vayu[13], the roamer in the Vedas, the Supreme Jiva
Ever be the Charioteer of the mortal cart
Contemplate the World-Mother's Darlinig as its Lord
Worship Him forever with love
Devoid of agonies of wind and sun
Such an egoless one toward this
frame be mental yoga 25

In the ocean of life deed-waves
Art set afloat the worthy body-boat with kith n' kin and all
Contemplate day after day Lakshmipati
As rejoicing therein for sport
Shree Vayu's sire helpeth cross the ocean
Bestowing infinite bliss all along 26

In the Jewellery-ship of life
Organs art ornaments for men and women
Oils for lamp and firewood for fire
As offerings to the indwelling Divine
Contemplate ever unoblivious thus
Wander everywhere as dauntless monarch 27

The naval-emerged Brahman's universe[14] His dwelling
The golden-mountain His seat[15], the Ganges and rivers
Holy water be, directions His robes.
Speech the Mantra, trees, fruits, flowers,
basil and sandal
Fragrance be the gale His fan,
the sun and moon His lamps
Stars His ornaments. He that offereth
thus is ever protected 28

Brahma. Brahmin's presiding deity
Vayu[16], Garuda[17], Rudra[18], Shesha[19], Indra[20]
Vivaswata[21], Moon, Manmatha[22], Varuna[23], Agni[24]
And such deities for Kshatriyas[25]
The former and the latter[26] view and rejoice
The indwelling Vasudeva Sankarshana..... 29

Aniruddha, the son of the fish-flagged Manmatha[27]
Nine and forty Maruths[28] barring Vayu,
Ten Rudras barring Rudra[29], Parvatis spouse,
Seven Vasus sans Agni, Menaka[30], Ganesha[31]
Vayu's son Vishwaksena[32] and Kubera[33],
Vaishyas[34] contemplate thus adoring ever Pradyumna 30

In Shudras[35] reside Ashwini[36]
Nivruti[37], Yama and his messenger,
Medini[38] the presiding deity of earth,
Goddess of death and Shani[39],
The Impeccable Aniruddha[40] resideth therein
Contemplate and worship thus the Shudras 31

The Supreme, the Dauntless, the Impeccable
Protecteth the four-fold castes.
Himself getting done while
Himself doing as the indwelling in each
Doth He ever pervade within and without
Brimming with love ever granteth to all consciousness
Dharma, Wealth and desires 32

Contemplate Sankarshana from
The primordial Narayana as destroyer of the World,
Brahma the emergent of Vasudeva, Creator of subtle
And hierarchical universe. Goddess Rama
And the Lord of the triple abodes ever worshipped by godheads,
Madhusudan[41], Bhruguram[42] Hayagriva[43], dweller within and
Without as Reflector[44] resideth within 33

As the holder perceiveth his mirror-reflection[45]
Reversed though eye-catching
So this universe to Aniruddha[45]
Perceived as different from Himself
The reflection Jiva primordially different from the Reflector
Accepeth He ever when so worshipped.....34

For Jiva. the reflection, all deities be reflectors
The presiding deities be reflectors of residing stationary deities
Among reflectors He the sole Reflection
Rejoice as all earthly perceiving, eating
Enrobing, adorning, and the offering
At the feet of the Lotus-eyed 35

Like offering river's water back after ablution[47],
The things, organs, deeds given
To the Giver as offering to the indwelling Reflector
Offer egolessly to Narayana, as a large spoon,
Who doth in ocean-deluge relax
Earthly deeds done-undone stoically
contemplate the Divine 36

The One ignorant of the reflector-reflection action
He resideth in Lotus-heart receiving every essence
The one enlightenined offereth with total surrender
And receiveth and guardeth happiness.
As waters in rains join rivers seen or unseen
So doth He cleanse human deeds.....37

Whatever deeds doth the reflection thro' its organs
Ought to offer devotedly properly, doubtlessly
To the indwelling Lord at the Lotus-feet.
He, worthy of gift and treasure receiveth,
Granting doubly and hierarchically
As cow taking grass and water doth milk offer 38

The eight-petalled lotus extendeth to eight directions
Indra[48] in the east with Upendra[49] his worshipping deity
Yama[50] in the South with Ram[51], Varuna[52] in the West
Kubera[53] in the North with Kapil[54], Rudra[55]
in the Northeast with Matsya[56]
In the South-East Agni[57] with his deity Parashuram[58]
Nivruti in the South-West
Vayu[60] in the North-West with Hayavadana[61], Hamsa[62]
gyrating all spheres 39

For Ida year[63] with Godhead as Aniruddha[64]
Vatsara[65] with Pradyumna[66], Bruhaspathy[67] with Sankarshana[68]
Sourabha[69] with Vasudeva[70] and moon with Narayana[71]
Revolve thus assuming five-fold forms
He that meditateth thus is ever guarded
Deserved by Vitthala[72] the All-powerful Lord of Lords.....40

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CANTO NOTES :-

1.	Shaligram	- Special stone, found in river Gandaki in which God's full presence is said to be existing.
2.	Hiranyagarbha	- Brahma
3.	Gajendra	- Elephant that was saved by the God Himself when it was attacked by crocodile.
4.	Govinda	- Another name of Lord Vishnu.
5.	Ramapati	- Spouse of Rama-Goddess Lakshmi - The Divine Mother
6.	Four and ten worlds	- 14 worlds, 7 above and 7 below
7.	Adhyatma yadjna	- Yadna, performed for the sake of Lord's love.
8.	Madhusudana	- The Lord, who killed the demon by name Madhu
9.	Chakaras	- 7 Chakras- Six Petalled Lotus, Mooladhar, Swadhishthana, Manipura, Anahata, Vishuddha, Adnya and Sahasrara.
10.	Triple Gunas	- Sattvik, Rajasic, Tamasic.

11. Sushumna - he central nerve through which the Lord moves in the human body.
12. Asuras - demons.
13. Vayu - The wind God.
14. Naval - emerged Brahma's Universe : The Universe that represents Brahma's body.
15. The Golden mountain his Seat - The mountain Meru, made of Gold is Lord's seat.
16. Vayu - ibid.
17. Garuda - ibid.
18. Rudra - ibid.
19. Shesha - ibid.
20. Indra - ibid.
21. Vivaswa - The Sun by name Vivaswa (One of 12 Suns).
22. Manmatha - The God of love.
23. Varuna - The God of Water.
24. Agni - The God of Fire.
25. Kshatriyas - Group of people, designated to fight and protect the country.
26. The Former and the Latter -
27. Manmatha - ibid.
28. Maruths - Group of Maruths, 49 in number. (ref. given later)
29. Rudra - Shiva
30. Menaka - Parvathi's Mother
31. Ganesha - ibid.
32. Vishwaksena - Vayu's Son

33. Kubera - God of Wealth
34. Vaishyas - Group of people designated to carry the business.
35. Shudras - The group of people designated to perform services.
36. Ashwins - Twin Gods for health (Nasatya-Dasva)
37. Nivruti - Deity of South-West direction.
38. Medini - Deity of earth.
39. Shani - One of the Planets, son of Sun.
40. Aniruddha - ibid.
41. Madhusudan - ibid.
42. Bhruguram - Parashuram, one of the ten avataras of supreme God.
43. Hayagriva - One of the forms of Lord Shreehari.
44. Reflector - Image of God that resides within the hearts of the jivas.
45. Reflection - i.e. the jivas.
46. Aniruddha - ibid.
47. Like.... Ablution - People offer same water to the river after taking ceremonial bath in it.

    Similarly one should offer the things given by the Lord to the Lord Himself.
48. Indira - ibid.
49. Upendra - Lord Shreehari.
50. Yama - God of death.
51. Rama - The Lord.

52.	Varuna	- God of water.
53.	Kubera	- God of wealth.
54.	Kapil	- One of the forms of the Lord Supreme
55.	Rudra	- Shiva.
56.	Matsya	- Lord Hari in the form of fish.
57.	Agni	- God of fire.
58.	Parashuram	- Sixth avatara of the Lord Supreme.
59.	Nivruti	- God of South West direction.
60.	Vayu	- God of Air.
61.	Hayavadana	- Lord Supreme.
62.	Hamsa	- Lord Supreme.
64.	Aniruddha	- ibid - Two of the vessels of the human body -Ida, Pingala (on other side of Sushumna).
65.	Vatsara	- Period consisting of 360 days- a year.
66.	Pradyumna	- ibid.
67.	Bruhaspati	- Guru of gods
68.	Sankarshana	- ibid.
69.	Saurabha	- Sun.
70.	Vasudeva	- ibid.
71.	Narayana	- ibid.
72.	Vithala	- ibid.

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CANTO - VI

The Book of five Great-Sacrifices

Here do I offer thro' my Master's Grace
The essence of nectar divine with limited competancy
For ardent devotees' ears.

The birth-process of Jiva passes thro'
Mother, father, earth, water, sky pervading
Thereby thirty-forms of Narayana[1]
Offer forever all thy Karmas[2] of five-fires[3]
Pray for the bliss from
The Supreme fire-purifier 1

The celestial Agni[4], twelve Adityas[5] be firewood,
Sun-rays as smoke, emerging fire be the day,
Stars its sparks, moon the blazing ambers
So doth eurodites contemplate five-fold forms-
In the supreme Jiva as within its king of forest's belly
Devoted words as mantra, thus do they offer 2

Clouds of Agni, Prajapati[6] as firewood,
Row of clouds as smoke, Archi as lightning
Thunder its spark, thunder-bolt, amber,
Thus do the learned contemplate
And offer ever the cloud-born
To cloud-agni with utmost-devotion.....3

Earth as Agni, years as firewood
Sky as smoke, night as fire
All directions amber, the layer of sparks
Offering such frame please thy Reflector
Wander among all creatures as lord
Contemplating the Omnipresent in all-forms 4

Man as agni, speech as fiewood,
Sense-organs as smoke, tongue as fire,
Hearing as sparks, eyes as ambers,
Contemplate food that is ever consumed
Is an offering to the Supreme among Yadu dynasty,
He ever guardeth the one performing such Yadjnas 5

In female form mother as agni[7],
Genetal organs as firewood, passion-play as smoke
Its ecstasy as ambers.
Joyful breathing as sparks.
By such an offering Purushottama[8]
Condoneth all faults and guardeth by djnana.....6

In these five fires forget not
The five-fold forms of the Supreme of 520 forms
He that worships ever thus
He doth get emancipated from births
As the Lotus-eyed Lord rescued His cousin
On the battle-field, guardeth as didst He His accuser,
the Compassionate 7

As five woman forms form portrait horse
So doth He assume six and five forms
In each five, identified by that name
In faces of gunas, elements, parental content,
Mortal body, five form Jivas.
Doth He reside and sport therein respectively 8

In Brahma, Rudra and all three-form jivas
The One, the Supreme Reflector resideth,
Within mortal heart Padmanabha in Achyut as Soul '
And in Adhihuta[s] as Achyuta. Other forms as Govinda[10]
As Adhyatma[11] in less forms and pranas
Anant[12] by name functioneth as the Chief Prana.....9

Contemplate His four thousand three hundred
Twenty-six forms in heart's Adibhuta.
Adhidaiva[13] and Adhyatma
And eighteen thousand one hundred
Twenty-seven forms doth He have
In ten Maruts[14] whereas in individual ones
Doth He get identified.....10

Twenty-eight thousand four hundred
Fifty-three forms of the Supreme reside
Inside all moving and unmoving creatures
From therein creation to end
Contemplate in four and ten jivas the form
Worship and adore the Supreme hierarchy above.....11

Sixteen thousand four hundred-sixteen forms
Doth the Supreme assume to indwell the mortal frame
Inorgans of sense and deeds. Vayu resideth
Naga[15]and five forms as Avidya, the Godhead of
Tamas. Durgaramana[16], granteth avidya [17]
To eleven organs of deeds thus straying illusion 12

In tamas and other five Avidyas
Naga and other forms of life Narayana assumeth
Five krudhyolka and other forms granteth
Avidya and its remedy to the noble ones
While to the tamasic doth He grant avidya
For their respective Sadhana.....13

In cow He as Udgitha resideth in the first yama[18]
From turtle, goat and others as Prasthava in second yama
From sheep to horse in the third yama as Pratihara
From horse to homosapiens in the fourth yama
In man as Nidhana doth He dwell in the last yama
Granting emancipation to those that remember
thus from yama to yama.....14

The Supreme dwelling in every yuga[19]
Doth He organize the respective
Dharrma[20] and deeds as Vasudeva[21] and other four forms
Himself being the Creator of the yugas
Organiseth for His sport thereby
Granteth each the wealth and prosperity.....15

The primordial Narayana both mortal head for dwelling
From the throat region to the waist
Doth He reside as Vasudeva
In the right as Pradyumna. left as Aniruddha.
Below the waist upto feet as Sankarshana
Knowing thus in each jiva envision and
adore the five-formed.....16

Narayana dwelleth from crown to toe in the mortal frame
From waist to feet pervadeth Sankarshana
Vasudeva resideth from head to thighs
Lord of Gods dwelleth in the left, Pradymuna in the right,
They that meditatet as the reflection-reflector action. (
Do they ever have impurity of touch,
rituals and prohibitions?.....17

Padmanabha[22] dwelleth in hand, in mouth Rishikesha[23]
Shreedhara[24] in nostrils. Vamana[25] in tongue
In the inner soft region doth Trivikrama[20] dwell
Madhu's[27] foe vision and in ears
Dwelleth He. Vishnu[28] calling
Himself as Shravana[29] in all 18

In the mind-tattwa dwelleth Govinda[30]
In the tattwa of the Wealth-guard's pal resideth Madhava[31]
Narayana[32] in Mahat[33]. in Avyakta[34] doth Keshava[35] dwell
They that contemplate these forms within the frames
Art great souls of the globe
Manifest here as mortals for Sadhana[32],
art ever immortal by the Grace 19

In the body's earth-tattwa He as Krishna[37] dwelleth
Hari[38] in water, Purushottama[39] in fire as Upendra[40]
In the other Janardana[41], Achyuta[42] in the sky
In earth(smell) Narahari[43], in all essences
As essence, doth He dwell
Himself as dazzling Adhokshaja[44] 20

Natural state as Purushottama[45] (saman)
Touch as fire, Aniruddha[46] pervadeth in the Word
Pradyumna[47] in genitals, within Him Vasudeva[48]
Doth dazzle in the act, Jayapati Sankarshana[49]
In the sun called Mitra[50] in feet, Jayant[51]
Therein Damodara[52] Shineth the frame's house 21

In the four and twenty tattwas, Shreepati[53]
As Aniruddha[54] and other four forms
Doth in all Jivas[55] pervade
As a wheel doth He rotate giving joy to pitrus[56]
He of boundless greatness within them forever
Dwelleth as shannavati[57] 22

Four and twenty tattwas with
Forms of equal numbers
Along with the godheads of equal numbers
Brahma and other deities
Eleven hundred fifty-two forms
Resideth benefitlessly to guard all.....23

Indiradhar[58] dwelleth in ten and one
Forms inclusive of Shakti[59], sheltered in
Ever within all organs as Purusha[60]
He the knowledge and joy perfect
Giver of the beatitude in forms real[61]
As a bosom friend, leaves him not He a moment 24

In form ten and six doth He
Show in the physical frame as the Vishvarupa[62]
Vasudeva[63] as Turiya[64] in forms five dwelleth
In organs of rajas[65] in ten forms
In firmament, either, agni, water and
Earth in forms eight atmas[66] four 25

In mind as Atma,[67] in ego as antaratma[68]
In Mahat[69] as Paramatma[70] in avyakta[71] as djnyanatma[72]
Meditate on Him in four and twenty tattwas[73]
Three gunas[74] and equal layers, know letters fifty
Ever the fifty formed
Worship thus in each letter and form 26

In four and twenty forms in the primordial frame
Dwelleth He with their respective godheads,
Brahma[75] and others
In thousands thirteen
Eight hundred twenty-four doth He pervade
Resideth assuming forms there in each
As Panchatmaka doing getting
the deeds done for sport 27

In Chaitra[76] and other rutus[77] contemplate
Keshava[78] and other forms in each serially
And in sacred seals[79] in seasons six
Contemplate Vedavyasa[88] and others as dwelling in each
In days thirty, in each perform deeds disinterestingly
Thereby pray for His compassion,
adoring the Divine's Glory 28

In soil, gold, iron, rock, wood and all
Immovables abound Brahma and other godheads[81]
Ever Himself doing within concealing His greatness
Closer to each jiva as doth he deserve
Granteth their desires and guardeth
Them all with exit-ranks they deserve 29

He ever resideth in male as Vasudeva[83] and Aniruddha[84]
As Sankarshana[85] and Pradhymna[86] in female
Extolled by the Vedas-Srutis[87] as twin birds
Prop of forms four infinite ones as well
These ever thereby worship the Primeredial Narayana[88]
Such known as emancipated forms birth cycle.....30

The Ocean of Compassion stretches His
Infinite forms in Brahma and other godheads
Tirelessly functions therein making them all function
Glorifieth them while receiving-
Their noble deeds and
Guardeth them all bestowing fruits.....31

The distribution of waters of rivers in ocean
Known to the floating clouds of skies
Know not crows and sparrows the water state
On the Supreme Cobras bed the Ocean-Divine[89]
Dwelleth the world bound by the triple gunas[90]
He as the boundless know the gnostics
which ignorant know not 32

In organs of deed and sense, gunas, demerits (demerits)
In Brahma[91] and other godheads, those
Everywhere and forever
Conserveth, contemplate, follow, exult
Subserviently and adhere
To the devout doth He reveal guarding and emancipating....33

The primordial Narayana[92] resideth in mind,
In the house of ear divine turtle,
Matsya[93] in eye, in skin Varuna, in tongue
Doth Narasimha[94] dwell, meditate
The ascetic Vamana[95] in nostrils, in mouth Parashuram[96]
In palm the killer of Vali[97], in foot Krishna[98].....34

Buddha[99] enthraller of Jains in payu doth dwell
The destroyer of demons Kalki[100] in medhra[101] resideth
Ten forms performing in organs ten
Surrender earthy joys to Shreekrishna
He doth guard, the destroyer of sins
The Lord of Worlds, the Pervader of the Universe.....35

***

***CANTO NOTES* :-**

1. Narayana - ibid.
2. Karmas - deeds
3. Five Fires - Fires that exist in mother, father, earth, sky and water,- अहवनीयाग्नि, गार्हस्पत्याग्नि, दक्षिणाग्नि, सोमाग्नि, नावसतियाग्नि.
4. Agni - Fire deity
5. Adityas - Twelves Adityas ibid.
6. Agni - ibid.
7. Purushottama - ibid.
8. Aditya - Form of the Lord that exists in material body.
9. Adhibhuta - Material body formed from five basic Elements of nature
10. Govinda - Form of the Lord existing in ten organs.
11. Adhyatma - Mind
12. Anant - The Lord existing in Mind
13. Adhidaiva - Ten organs
14. Maruti - The Chief among Vayu ibid.
15. Durgaramana - Husband of Durga i.e. Shiva
16. Naga - Divine snake
17. Avidya - Ignorance
18. Yama - Unit of time.
19. Yuga - Period of time with specific set of characteristics of; Kruta Yuga Tretayuga, Dwaparayuga and Kaliyuga.
20. Dharma - Rightousness
21. Vasudeva - One of the four main forms of the Lord.

22. Padmanabha
23. Rishikesha
24. Shreedhara
25. Vamana

} One of 24 names of Lord. ibid

26. Trivikrama - ibid.
27. Madhu's Foe - Lord Krishna
28. Vishnu - ibid.
29. Shravana - Action of hearing.
30. Govinda - One of the 24 names of Krishna, ibid
31. Madhava - ibid.
32. Narayana - ibid.
33. Mahat - Tattwa or principle for which Brahma is in charge
34. Avyakta - Tattwa for which Lakshmi is in charge
35. Keshava - ibid.
36. Sadhana - propitiation
37. Krishna - ibid.
38. Hari - ibid.
39. Purushottama - ibid.
40. Upendra - ibid.
41. Janardhana - ibid.
42. Achyuta - ibid.
43. Narahari - ibid.
44. Adhokshaja - ibid.
45. Purushottama - ibid.
46. Aniruddha - ibid.
47. Pradyaumna - ibid.
48. Vasudeva - ibid.

49.	Jayapati Sankarshana	- The Lord
50.	Mitra	- One of the names of the Sun
51.	Jayant	- Deity for feet
52.	Damodara	- ibid.
53	Shreepati	- The spouse of Lakshmi i.e. the Lord Supreme
54.	Aniruddha	- One of the four forms of the Lord
55.	Jivas	- All the living beings
56.	Pitrus	- Ancestors (Deities for dead ancestors)Manes
57.	Shannavati	- 96 (24 tattwas x 4 forms of God)
58.	Indiradhar	- Spouse of Indira (Lakshmi) i.e. the Lord Supreme
59.	Shakti	- One of the eleven forms of God
60.	Purusha	- ibid.
61.	Forms real	- The original form.
62.	Vishvarupa	- One of the Four forms of the Lord Supreme.
63.	Vasudev	- ibid.
64.	Turiya	- ibid.
65.	Rajas	- ibid.
66.	Atman	- ibid.
67.	Atma	- ibid.
68.	Antaratma	- Inner soul
69.	Mahat	- ibid.
70.	Paramatma	- ibid.
71.	Avyakta	- ibid.
72.	Djnyanatma	- The knowledge soul

73. Tattwas	-	ibid.
74. Gunas	-	ibid.
75. Brahma	-	ibid.
76. Chaitra of	-	Lunar month in which the full moon stands in the constellation Chitra (March-April)
77. Rutus - Seasons	-	period of the year commonly reckoned to be six, Shishira, Vasant, Grishma, Varsha, Sharadrutu, Hemant - शिशिरश्च वसंतश्च ग्रीष्मो वर्षा हेमंत शरद्धिमः
78. Keshava	-	ibid.
79. Seals	-	12 sacred seals/namas applied with sandal paste on specific places on the body eg., head, chest, forehead etc.
80. Vedavyasa	-	ibid.
81. Immovable	-	Godheads - These godheads dwell even in the gross matter.
82. Jiva	-	ibid.
83. Vasudeva	-	ibid.
84. Aniruddha	-	ibid.
85. Sankarshana	-	ibid.
86. Pradyumna	-	ibid.
87. Vedas-Srutis	-	ibid.
88. Narayana	-	ibid.
89. Adi Shesha	-	Supreme Cobra
90. Triple Gunas	-	ibid.
91. Brahma	-	ibid.
92. Narayana	-	ibid.

93. Divine turtle	-	Matsya - One of the chief, first Avatar of the Supreme God
94. Narsimha	-	ibid.
95. Vamana	-	ibid.
96. Parashuram	-	ibid.
97. Killer of Vali	-	Rama
98. Krishna	-	ibid.
99. Buddha	-	ibid.
100. Kalki	-	ibid.
101. Medhra	-	The Lord as Kalki resides in the urinary region.

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CANTO - VII

The Book of Subtle Elements

Here do I offer thro' my Master's grace
The essence of the Nectar Divine, with limited
Competancy, for ardent devotees' ears.

Earth, water, fire, air and ether
Along with their respective subtle elements
The Supreme known thro' the Word
Is pervaded in the mortal frame
Does ever grant to gods and demons
Pleasures and pains roams within punishing His hater.....1

Proven by OM[1] thro' Aniruddha[2] doth He
Show in the frame in three names and regions
In five Forms as also in one-twenty Forms
In four and twenty forms and seventy two thousand pulses
Monitoring their deeds, dwelling in the Phoebus
His rays blaze up the worlds everywhere 2

For the mortal frame Aniruddha
For the natural the lord of the Universe
For endless mortal frame Hayagriva[3],
the primordial Anuraddha dwells
The Lord Hamsa[5] form as the immortal frame of Aniruddha
His nineteen forms in forms all and jivas
Know that He resides thus 3

As in a flawless mirror-illusion
All things the Supreme Object resides
In all things conscious and unconscious
Doth He illumine in forms innumerable
In the virtuous mind's mirror doth He reveal
The unflinching, the Egoless,
the Impeccable, the Unboun 4

In this four-framed frame[7]
Are encased seven metals and sense cases
In the form of gross Bharatipati[8], the Supreme vayus
21,600 forms chants Hamsamantra[9] thro' breath
The sun in Ida[10], the Lord of stars, the moon Pingala[11]
Guard them thro' Hamsa[12] and thereby Brahma[13]
doth preside everywhere 5

Five in head, twenty in hands, feet two.
One in stomach doth He reveal Himself
In all grandeur, shows ever in word and mind
In action-organs 72000 pulses
Te Sinless Supreme, the propounder of Bharata[14]
Does He ever dwell.....6

The four physical forms comprise
Of six and ten phases each with support
As universal Form with His four and sixty phases
Himself in the four-faced Brahma[15], Rudra.
The energy of Tripura[16], in five and twenty godheads
Ever does He wander,
getting deeds done in all four frames 7

From grass to Brahma[17]
In the jivas[18] of four frames
Ever contemplate the wise 5126 forms
As Narayana[19] in regions there
As Ghruni[20], Sun Aditya[21] and other names
Those that ever meditate, He as Sun bestows
wealth and prosperity.....8

Contemplate five hundred seventy-four forms
In Sun-beams, material frame
In frame spiritual hundred twenty one
Two hundred thirty-one in the fated frame
Thus meditate, with equal distinction in the Sun within[22]
And without as His Form, the wise with respect.....9

In the sun and the moon Sankarshana[23] and Pradyumna[24]
Dwell as Suruchi[25], Sharvarikar[26] respectively
With forms three hundred sixty
Known as a year with His especial names
Those conscious of these are blessed
With health and spiritual bliss 10

Lakshmipati[27], the Lord of all forms and godheads
Dwells in one and fifty letters
Pervader in all states, manifest and unmanifest
In the same number in the Vedas
Grammar, the Bharata, the Puranas, commentaries
He conceives them all as mind literature 11

Kurma[28], the load-bearer with forms
One thousand six hundred twenty-four
Over-brim every moving and static creation
He that contemplates His forms four and twenty in the gross[29]
Four and ten in the active creation
Does He reveal this Form in every place.....12

Like to the Gold-studded with pearl He shines
As worthy of dhyana prop for Brahma
And others and the universe
In forms 384 He dwells all,
In 242 forms in the moon,
in plants in one hundred forty-two
Does He dwell and aggrandize forever till deluge.....13

Conscious of 2008 forms in everything
Worship, prostrate, ask for boons and praise
What good are formal ablution and basking and telling beads
Without falling at the feet of a Guru
Serving and obtaining the secret knowledge
Till getting His initiation and blessings 14

Within the subtle frame He does reside
In forms eighty thousand seven hundred twenty-five
As Lord Narasimha[30] to guard all jivas
Death to unnatural death ever He looks after
Night and day, compensate toward His disciple
Destroyer of fear, Bestower of fortunes.....15

Dwells He in fever in forms twenty-seven
In forms twenty-eight as its Curer
As Remover of calamities in two thousand eight hundred
Twenty-seven forms with the thought of
Narasimha[31] all diseases decease
Like to the icebergs with the light of the sun.....16

He that meditates upon the auspicious Name
Of Narasimha ceaselessly for a month
In the Yogic posture with mind silenced
Faultlessly worships sans boredom
The Supreme destroys his sins fulfilling his wishes
Finally granting him intuitive knowledge.....17

The four-fold Shreehari indwells in 30 forms
In Brahma as Aniruddha[02]. as Pradyumna[33]
In seven and twenty-forms, as Sankarshana[34]
ln Brahma-Vayu's[35], Children, Garuda[36], Shesha[37], Rudra[38]
In forms five and twenty, in eighteen forms in Rudra
Worship thus a century at the feet of the Matchless 18

For a hundred year span days 36,000
And equal number of pulses in the physical frame
With distinction as he and she there dwell
72,000 forms for equal pulses
Contemplate the base of all everywhere
Worship Him as a WHOLE 19

Himself an abode of time, deed, conduct and nature
Indwells He with His darling spouse Lakshmi[39]
Known in the respective forms and names
For His sport does He
Create and guard the Jivas deservedly[40]
Caused by the subconscient Prakruti[41] 20

As wicks shattered in Jinjali oil[42] illumine
The abode dispeling darkness to show things therein
The Lotus-eyed, pleased by the devouts' Worship
In mind, enkindles the light of Knowledge
Reveals in his heart-sky, His
Gunas[43], forms, deeds as He deserves 21

May Hari grant any frame
And place in any world and region
May any state befall ever remember Him
In things static and moving
Contemplate the Lord of the Supreme Jivas and Rama,
His Glory, ask for gnosis and
devotion ever adoringly 22

Involved in every form one form
Meditate as mind pleases beyond doubt
Various forms of Indiresh
As to bind the waters of the King of oceans
Each thread pervades with water
So does He dwell as total in all
static and moving things 23

Resides He in one form, another in limb
Yet another in their pores, another in regions.
Endless millions of universes shelter in Him
In the past in one firm does He make Markendeya[44] envision,
His creation and deluge, little wonder all has He
Within Himself, the Boundless
the never-ending greatness.....24

His one form becomes endless forms
In one form all universes and worlds
In one form creating, organizing and other deeds,
Doing simultaneously without letting know
He does pervade in every universe
Can't He, Nanda's Darling[45], show Himself on the
battlefield to Indra's Son[46] 25

The divine forms of Shreelakshmipati[47] show themselves
As nine female forms in a single elephant
In nine forms as His limbs, limb by limb
Show themselves differently and elegantly
In various forms ever undeformed
Calling themselves as Virat[48] in every creation.....26

In every creation Shreelakshmi[49] Narasimha's forms
And gunas[50] overflow as ocean-waves,
One form as cause for creation, one as
Influential form, asura-queller[51] in every jiva in the frame
Manifest and unmanifest ones for triple jivas
Six and four forms pervade therein.....27

As thread with beads, the Expounder
Of Pranava[52] does ever roam
In conscious and unconscious worlds, the Joyful
Knows not He fatigue, the ever compassionate.
Resides in one interger in the jivas[53]
To regulate therein one form.....28

Lies there difference between individuals
Between things and souls,
He does totally differ being ever especial
Lakshmi[54] differs from all three
Contemplate as more same or nil
Thus worship both Rama[55] and Madhsudana[56] 29

All godheads form Rudra[57] know not His gunas
The pride of the Vedas Saraswati[58],
Bharati[59] and all spouses of Rujus[60]
Know them in hierarchial order
Brahma[61], Vayu[62]and Rujus know them hierarchically
His boundless gunas that know not Brahma, Lakshmi[63] does know
Shreedhara[64], with all gunjas alone deserves supreme
worship the ambience of all gunas.....30

Not knowing Herself the end of the Endless gunas
Lakshmi establishes in Her Lotus-heart Her Possessor spouse
Becoming His ornaments, arms, robes and abodes,
Ever serves the supremely magnificent
As His Nurse and meditates
Ever awaiting His Grace,
ever within His Divine grip 31

As a vessel torn in deluge-tempest
Knowing not the shore tosses athwart
In the oceanic gunas of the Lotus-eyed, lmpeccable
Mahalakshmi[65] does ever meditate knowing not the bounds
Yet dumbfounded with awe and wonder
How can little souls know His gunas in the triple worlds?...32

Shreeniketan, Sire of the virtuous,
Perceptible thro' gnõsis, the Killer of demon Gaya[66]
Revered by the race of theologists, vouchafe
Of worship-worthy ranks,
The Killer of the uncle[67], wish-fulfiller to the surrendered
The foe to Madhu[68] the World's Lord ever the
Trustee of the trustees 33

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CANTO NOTES :-

1.	OM	-	the original word.
2.	Aniruddha	-	ibid.
3.	Hayagriva	-	God's form as horse- Horse's neck
4.	Primordial Aniruddha	-	ibid.
5.	Hamsa	-	God as Hamsa in gross body.
6.	Supreme Object	-	God – बिंब
7.	Four-framed frame	-	Jiva, Linga, Aniruddha and gross body
8.	Bharatipati	-	Spouse of Vayu – Bharati – Vayu's wife's name
9.	Hamsamantra	-	Chanting of the Divine Name of Hamsa

10.	Ida	- Sooryanadi, tubular organ/vessel of the body vein/artery, Ida Pingala.
11.	Pingala	- One of the two vesels of the body. Susnumna-Main artery with Ida and pingala on either side.
12.	Hamsa	- ibid.
13.	Brahma	- ibid.
14.	Bharata	- ibid.
15.	Brahman	- ibid.
16.	Tripura	- demon who was killed by Rudra
17.	Brahma	- ibid.
18.	Jivas	- ibid.
19.	Narayana	- One of the 5 names of Lord Krishna
20.	Ghruni	- In the solar system, Narayana as Ghruni
21.	Aditya	- Another name for the Sun
22.	With the sun within	- The sun inside the body... viz., God.
23.	Sankarshana	- ibid.
24.	Pradyumna	- ibid.
25.	Suruchi	- In the Sun as Suruchi, sankarshana
26.	Sharvarikar	- In the moon as Sharvarikara
27.	Laskmipati	- Another name of Lord Krishna-Pati-Husband of Lakshmi
28.	Kurma	- Of the ten, 2nd Avatãr of Lord Vishnu

29.	Gross	- gross body
30.	Narasimha	- Of the ten, 5th Avatãr of Lord Vishnu.
31.	Narasimha	- ibid.
32.	Aniruddha	- ibid.
33.	Pradyumna	- ibid.
34.	Sankarshana	- ibid.
35.	Vayu	- ibid.
36.	Garuda	- ibid.
37.	Shesha	- ibid.
38.	Rudra	- ibid.
39.	Lakshmi	- ibid.
40.	Jivas	- deservedly - as per the deeds of the respective jivas
41.	Prakruti	- Nature
42.	Jinjali oil	- oil extracted from Jinjali seeds
43.	Gunas	- ibid.
44.	Markandeya	- One of the immoral rishis.
45.	Nanda's darling	- Lord Krishna
46.	indra's Son	- Arjuna
47.	Shreelakshmipati	- ibid.
48.	Virat	- Huge form of the supreme Lord.
49.	Shreelakshmi	- Narasimha - Another name of Lord Vishnu and His spouse
50.	Gunas	- Three gunas - Matchless qualities
51.	Asura queller	- suppresses of demonic qualities
52.	Pranava	- OM, the leading Word

53.	Jivas	- ibid.
54.	Lakshmi	- ibid.
55.	Rama	- ibid.
56.	Madhusudana	- ibid.
57.	Rudra	- ibid.
58.	Saraswati	- Goddess of Knowledge, Brahma's wife
59.	Bharati	- Vayu's spouse
60.	Rujus	- Ref. to those ganas in Brahma's abode
61.	Brahma	- ibid.
62.	Vayu	- ibid.
63.	Lakshmi	- ibid.
64.	Shreedhara	- ibid.
65.	Mahalakshmi	- Another name of Lakshmi
66.	Gaya	- a demon
67.	Killer of the Uncle - Kamsa	- Shree Krishna's Uncle.

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CANTO - VIII

The Book of the Source

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competancy, for ardent devotees' ears

The godhead Jayant[1] for legs with Bharatiramana[2] therein
In the right-leg toe resides He in Bhurbhru form
Sumedha[3] for direction. Yadjnya[4] in both fingers,
Five names and ten ones He dwells
In the joints of feet, thighs, calf, ankles, finger
Ever indwelling there He walks and
makes one walk.....1

From Kapila to Charvanga[6] forms in every joint
In every individual jiva He ever functions
Endless deeds does He perform thro' hand joints
As Par[7] from throat to waist in the right
In genetic organs Bali[8] and Bhaga[9] and mind dwells the compassionate
Ever getting done the deeds.....2

Six-petalled lotus at the naval-base,
In the forms of Aniruddha[10] and others,
Does, He enter the foetus as per
Jivas' deeds, nature and qualities
Without missing the path does
He get the deeds done.....3

Of six angles of the six-petalled naval Lotus,
In the lower one dwells the future Brahama[11]
As a luminating pearl,
Ever worshipped by deities, ever adorned
With Kaustubha[12] and in arms dwells Pradyumna[13]
Terror to the sins, destroys the evil-man.....4

Betwixt the heart and the naval
Within Sushumna[14] indwell twelve suns
Therein dwells He five-formed in
Three hundred sixty-forms
There dwell the presiding deities of night and day.
Sankarshana[15] ever guards them destroying the demons 5

In the eight-petalled lotus-heart
Dwell the presiding deities of the regions
There does He reveal Himself as a risen sun
With His lotus, chankra, conch, mace,
Garlands, bracelets, coronet, rings and pendants[16]
All embellishing Him, Object-Reflector[17].....6

The two-petalled lotus decks the throat
Supreme Prana[18] with His spouse Bharati[19] dwells there
Together worshipping Him as Hamsa[20]
Facilitating the entry of foods and drink into the belly
Permitting belching and speech,
Vayu[21] himself as Udana[22] resides in all jivas.....7

In nostrils right and left dwell Nasatyadasras[23]
Prana[24] in right, Bharati[25] in left, Hamsa[26] in the right
Dhanvantri[27] in the left resides Hither and Hither
For eyes the sun and the moon as deities
In them Lakshmeesha[28] in the sun
Wamana[29] in the moon regulate the eyes 8

As pillar does Pradyumna[30] dwell in the right eye-ball
In the larger one dwells
Lakshmi Herself the rope as Ambhruni[31]
Vayu[32] The"future Brahma[33] resides as a white-calf [34]
Worshipped by Rudra[35] and other deities Pradyumna
Does display all things.....9

In the physical eyes dwell such rishis as Vashistha[36],
Vishwamitra[37], Bharadwaj[38], Jamadagni[39], Goutam[40], Atri[41]
Rudra[42], Indra[43], the sun, deities of land and rains
Indwell the eyes while
The Lord of lords ever worshipped
By each of these deities 10

In the subtle spark of the eye-ball
There indwells the Lord as Kapila[44]
Along with Indra[45] and other seven
And the deities of directions
At the door of the right eye the four-handed
Lovel lovingly experiences granting earthly thoughts-
awareness to all conscious. 11

There reside the deities of direction
In either side of the ears,
The presiding deities, the river of rivers, in the right one,
As also the deities of pilgrim places
There indwells its creator Trivikrama[46]
Purifying those that contemplate thus.....12

In the phases of the mind dwell Indra and others
Rudra[47]for egoes, Garuda[48]for mind,
Shesha[49] for knowledge, and
In Lord as Vishwa[50] with nineteen faced Taijas[51]
Ever indwells in male and female forms
Thus do Praviviktabhuku[52] indraw the jivas in the
dream state 13

The Gnostic Taijas occupy heart-region
Recognised as Erudite grant bliss to consciousness
The Giver of the triple gifts grants not but slumber
To the spiritually sleeping consciousness
Again Himself as Taijasa
Functions in sleep-awake states of the consciousness 14

Varuna[53] dwelles in the tongue with indwelling Matsya[54]
Indra in the palate with Upendra[55] therein
The sun as rain god in gum-joints with He as Ardhagarbha[56]
In the mouth dwells Wamana[57]as Subhamana[58]
Keshava as Rudra[59] on the forehead resides
Pradymna[60] as Kama[61] in molars 15

Trikakudhama[62] "Vasant"[63] does in hair dwell
In the mouth resides Parashurama[64] as Agni[65]
Vasudeva[66] indwells the lotus-born in the head
Vishwa[67] as Prana[68] in the frame,
Narasimha[69] as Umamaheshwar[70] the hair of head
Ever prevent devouts' untimely deaths 16

The indwelling Vasudeva of the head
Assuming ninety and seven forms
Dwells in mouth, eyes, ears and other limbs,
In the heart-firmament dwells as Reflector[71], Lord
Himself as servant ever performs for sport
Hears enabling to hear, sees to see, expresses to express ..17

In the nerves seventy-two thousand
For the chief hundred-one ones
Here dwell equal number of deities
Knowing Himself as body-pitcher
With phases the learned
Ever worship with adoration.....18

The cause for those chief ones
Being the river of rivers and places holy
Indwelling the twelve nerves in sense organs
There resides Padmanabha[72] as Keshava[73]
And other forms twelve wherein
Dwells He in the subtle Sushumna[74] as the spirit.....19

Knowledgeable thro' the Vedas, Pradyumna[75]
Pervades the mortal frame's Sushumna
Ida and Pingala as Vishwa[76]
He Impeccable dwelling within Vani[77], Vayu[78]
And Chaturmukha[79] goads all jivas to action
As per their Karmic deeds,
so wanders the Universe-Pervader.....20

Year, ayanas[80], seasons, month, fortnight
Calling Himself by conventional names[81]
The five-formed Aniruddha[82]
Has pervaded everywhere
The Ocean of compassion with His forms forty and five[83]
Accessible is He to thus meditating devouts 21

The five-fold resides with His
Twenty and five forms[84]. And fifteen
Forms multiplied by twenty-four
Then obtains[85] sixty added to sixty by five
He that soaks his mind in Him, the Lord of time
There won't be affliction of sins 22

Indwelling night and day, and time's Limbs
Yarn, muhurta, minutes as the flow of the Ganges
Does He ever flow, the Time Himself
In His congregation of attributes, forms and functions,
Bhargavi, swims ever and ever
Blissful at all times does She ever sojourn within Him.....23

Lakshmi, the Deity of the Vedas wanders
Fathoming not the beginning, middle nor end
Of Varaha's attributes, forms and functions
Musing whether she be a spouse
While the Ocean or compassion accepts Her
As the monarch does a beggar's invitation 24

Let this the learned bear astutely in mind
The unlikeness in the attributes of blade of grass
And that of Lakshmi exist betwixt the latter and the Supreme
Again superior is She to Brahma in hierarchy
Virinchi's Mother is she fathoming at no time
The Fathomeless, how can the humans do?.....25

In milk, yoghurt, butter and ghee
Calling Himself as edible fragrance and taste
Does the Lord of Shanti reside in double twin names[86]
As knowledge, action, desire and strength
Bharati in learning, Saraswati in desire, Vayu in action
Ever do they indwell at all times 26

In all the Vasus[87] eight Prajeshwas[88] nine,
Fifty Maruts[89], eleven Adityas[90], Rudras[91], eleven,
A pair of Ashwins[92], ninety presiding deities,
Brahma and Vayu regulating Garuda[93] and Shesha [94]
Within and without He in Four-Formed indwells[95]
And goads Her to action 27

Reveals Himself in the Chakra seal as "Hinkar"[96]
IN the couch as "Pratihar"[97] as death in the mace
IN the lotus as "Prastava"[98]
The creation's cause does show as "Udgitha"[99] in the seal Narayana
Such be the five forms of Lakshmi's Lord
Ever don with these arms in adoration 28

A chariot is this mortal frame
Speech deity its reins, deities of hearing,
Rohini-Shashank[100], eye-deities Surya-Sandhya[101]
Its horses, Daksha[102] their reins
The mind-deity, Rudra their reins of mouths,
The propounder of Pranava[103], its Master and Vayu[104]
the Charioteer he.....29

His boundless excellence and endless gunas
Not fully comprehensible
Thro' Shruti[105]and Smruti[106] their deities the lotus-born,
Rudra, Indra[107] and others never know His greatness
But envision deservedly
The Knowing knows their beginning, middle and end.....30

Know this in wealth, the mortal frame, home and spouse,
Children, friends and all Shree Hari indwells
Ever please them all hierarchically
Knowing superior, similar and inferior as He the Indweller
Be consummated sans insolence
That you are His humble servant.....31

Envision the Lord of Lords, His matchless form
Within the mortal forms ever indwelling,
Contemplate, worship, see Him and be ever happy
The World Master, Lakshmi's Lord manifests
With compassion to overthrow worldly anguish
The Purifier of the fallen ever does enamipate.....32

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CANTO NOTES :-

1. Jayant - God called Jayant
2. Bharatiramana - ibid.
3. Sumedha - God as Sumedha
4. Yadjnya - Sacrificial fire.
5. Kapila - 5 varnas from Kannada letters (ಕ) to (ಙ)
   - ಕ Kapila - right hand and its shoulder joint.
   - ಖ Khapati - right hand and elbow joint
   - ಗ Guruda - right hand and its fore arm joint
   - ಘ Gharma - right hand and its plam joint
   - ಙ Gnasara - right hand and its finger joint.
6. Charvanga - 5 Varnas from Kannada letters (ಚ) to (ಞ)
   - ಚ Charvanga - left hand and its left shoulder joint
   - ಛ Chandogamya - left hand and its left elbow joint
   - ಜ Janardana - left hand and its fore-arm joint.

ಝ Zatitari - left hand and its palm joint

ಞ Inma - left hand and its finger joints

7. Par - God on the right side as Par and on Left as Phali
8. Bali - God residing as Bali in anus
9. Bhagya - God residing as Bhag in Genetic organs.
10. Aniruddha - ibid.
11. Brahma - ibid.
12. Koustubha - a precious pearl worn by Krishna
13. Pradyumna - ibid.
14. Sushumna - a major pulse along centre of the body
15. Sankarshana - ibid.
16. Lotus - Pendants - decked with a variety of ornaments
17. Object-Reflector - Man as God's reflection
18. Prana - ibid.
19. Bharati - ibid.
20. Hamsa - ibid.
21. Vayu - ibid.
22. Udana - ibid.
23. Nasatyadasras - deities for breath - Ashwins
24. Prana - ibid.
25. Bharati - ibid.
26. Hamsa - ibid.
27. Dhanvantri - ibid.
28. Lakshmeesha - Spouse of Laxmi i.e. Narayana
29. Wamana - 4th Avatar of God

30. Pradyumna - ibid.
31. Ambhruni - Lakshsmi as Ambhruni
32. Vayu - ibid.
33. Brahma - ibid.
34. White Calf - allegry of a cow and calf
35. Rudra - ibid.
36. Vashistha - Name of a sage
37. Vishwamitra - Name of a sage
38. Bharadwaj - Name of a sage
39. Jamadagni - Name of a sage
40. Goutam - Name of a sage
41. Atri - Name of a sage
42. Rudra - ibid.
43. Indra - King of Gods
44. Kapila - ibid.
45. Indira - ibid.
46. Trivikrama - One of the main24 names of God(1) Keshav (2) Narayana (3) Madhava (4) Govinda (5)Vishnu (6) Madhusudan (7) Trivikrama (8) Vamana (9) Shreedhar (10) Rishikesha (11) Padmanabha (12) Damodar (13) Sankarshan (14) Vasudev (15) Pradyumna (16) Aniruddha (17) Purushottam (18) Adhokshaja (19) Narasimha (20) Achyut (21) Janardan (22) Upendra (23) Shreehari (24) Shreekrishna
47. Rudra - ibid.
48. Garuda - ibid.

49.	Shesha	- ibid.
50.	Vishwa	- another name of God.
51.	Taijas	- God as Taijasa
52.	Praviviktabhuku	- God as deities of light indraws Jivas into His belly.
53.	Varun	- Rain God
54.	Matsya	- 1st Avtar of ten chief Avtars of God
55.	Upendra	- ibid.
56.	Ardhagarbha	- God with that name
57.	Waman	- ibid.
58.	Subhamaka	- God with that name
59.	Rudra	- ibid.
60.	Pradyumna	- ibid.
61.	Kama	- God of love, spouse of Rati
62.	Trikakundhama	- God bearing that name - The ruler of Triple Worlds.
63.	Vasant	- Presiding deity of seasons, Chaitra, Vasant etc.
64.	Parshurama	- ibid.
65.	Agni	- Fire Deity
66.	Vasudeva	- ibid.
67.	Vishwa	- ibid.
68.	Prana	- ibid.
69.	Narasimha	- ibid.
70.	Umamaheshwara	- another name for Shiva-Parvati (Maheshwar-Uma)
71.	Reflector	- ibid.
72.	Padmanabha	- ibid.
73.	Keshava	- ibid.
74.	Sushumna	- ibid.

75. Pradyumna - ibid.
76. Vishwa - ibid.
77. Vani - Spouse of Brahma, another name of Goddess Sarawati.
78. Vayu - ibid.
79. Chaturmukha - Bramha
80. Ayanas - i.e. Dakshinayana, Uttarayana
81. Conventional names - Those names
82. Aniruddha - ibid.
83. Twenty... - God's forms in Time-Kalaroopi Paramatma

Abda	-	1	year - deity - Aniruddha
Ayana	-	2	Uttarayana, Dakshinayan - deity Pradyumna
Rutu	-	6	1 rutu for 2 months, deity Sankarshana
Masa	-	12	twelve months for a year, 30 days and 30 nights make One month - deity- Vasudeva
Paksha	-	24	24 pakshas (fortnights) deity - Narayana
Total	-	45	

84. Five Forms - ibid. - 5 forms x 5 =25+1each = 30
85. God Assumes all these forms spread out throughout the year.
86. Double twin names - knowledge, action, desire and strength.
87. Vasus - 8 Vasus
88. Prajeshwas - Daksha etc. 9 Prajeshwas
89. Maruts - 50 Marutganas

90.	Adityas	- 12 Adityas including Surya
91.	Rudra	- 11 Rudras
92.	Aswins	- Twin Ashwins
93.	Garuda	- ibid.
94.	Shesha	- ibid.
95.	Four - formed	- ibid.
96.	Hinkar	- God by that name
97.	Pratihar	- God by that name
98.	Prastava	- God by that name.
99.	Udgitha	- God by that name
100.	Rohini -Shashanka	- Moon God and his spouse Rohini
101.	Surya-Sandhya	- Day and Night
102.	Daksha	- Daksha Prajapati
103.	Pranav	- OM
104.	Vayu	- ibid.
105.	Shruti	- ibid.
106.	Smruti	- ibid.
107.	Indra	- ibid.

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CANTO - IX

The Book of Sublime Among the Sublime

Here do I offer thro' my Master's grace
The essence of nectar-divine, with limited
Competency for ardent devotees' ears.

Shreehari indwells each of fifty letters[1]
As sound, hyphens, points
Knowing that He dwells in that name and form
They that worship thus are
Gods on earth and not humans
For all their talk itself reveals the Vedas.....1

Know, the Secret Knowledge about the Lord
Ardent devotion for His disciples
Desirelessness toward the earthly things
Hatred for the untruth and its propagators,
And knowing that Ramesha[2] indwells
In them all fulfilling their wishes as His worship.....2

Dwells He in thirteen and one[3] and earth,
Water, fire and all, ten karanas[4] have
He as Monarch residing in Prana[5] and Aditya[6]
Does He ever pervade all sense organs
Ever unparallelled, Sankarshana[7] the Destroyer
Accepts all physical objects.....3

Complex are the triple deeds
Of matter, place and time
Knowing deeds apt be a disinterested doer
Contemplate Bruhati, Bharati's[8] spouse
With Rama's darling's[9] name and form
Offering them day 'n night, to
Him with utmost devotion 4

Of the triple Karmas[10] in the physical one
Indwells Kamsa's foe[11], Parashurama[12] in those of place
Hayavadana[13] in Time with He as the Prime Mover
Himself assuming nine forms the Impeccable
Does getting done from gods, humans and demons
Draws their essence to offer their fruits thereby.....5

As the cooked rice offered to the same Agni
Offer the deeds done and got done by the Lord of Lords
Through triple Gunas, their fruits
Knowing that all mental, verbal, physical deeds
Are but by the indwelling deities sans doubt
Janardana[14], the destroyer of sins accepts and
shields His devotees.....6

Serving the tip of horse's extreme hair-strand
Into a hundred parts with a hundred in each
All Gods from the Brahma to the Jivas
From the primordial past ever the jiva dwells
With neither increasing nor as atom decrease
Rama the extremest tip and He the indivisible Atom 7

Jiva of the size of a thumb-tip
He of the form of Jiva's thumb resides therein
Jiva's regional and total forms
And in his all endless forms
In every bit does He pervade
Thus the All-Compassionate protects the triple jivas[15] 8

He, Object-reflection resides
In the subtlest thumb-tip
In all creatures, in skies-subtle and physical
In the eight-pitalled lotus heart's core
The learned know Him as the leading, original
The sire of devout-family does He grant happiness 9

In all Jivas dwells He as Purusha[16]
Rhushik as Karanik[17] in the Jiva's original frames' limbs
Vasudeva, as Turiya[18] in all limbs
Vishva in twelve fingers at dakshinakshi[19]
Same as Vishva Form[20]
Dwells in Seventy two thousand nerves[21] 10

Himself all-pervading, resides unsmeared,
Within and without the original jiva's form
Doing yet getting done the deeds by the jiva
Brightened is He by Rama[22] the Lotus-born and Vayu
Does He dwell in the original Jiva's centre
Himself ever-illumined the Universal
receives the worship.....11

He as Bimba[23] dwells assuming the names
Of Garuda, Shesha, Rudra regulating[24]
All organs of the Vayu's original form
Brahma, Vani, Bharati dwell with Bharata[25]
In the Anulinga[26] frame
Remaining Rudra and others have not place there 12

As husk to rice, so the physical frame to jiva
Does it gradually form its layers
Around jiva as per His desire
Just for this gross Nature is Mahalakshmi
Till the bath in the river Viraja[27]
Does it stay stuck to the frame.....13

Amidst the Six and ten phases of the physical frame
With Aniruddha and other forms of the frame
Reside the two-Jiva and Paramatma[28]
Does He prohibit the demons from entry
Shree Janardana creates in three layers
As "trivrutu"[29] ever indwells 14

All immortals from Rudra to Indra
Have Aniruddha frame as their dwelling
Work not they in that frame
Thence in the physical all demons, deities
Dwellin rivalry in increasing conflicts
Observe them as per Vayu's[30] command 15

In the holy places of this holy land
In winter, summer and spring performing
Observing rituals and dharma[31]
Brahma and other deities immortal
Following His command dwell in all jivas
To perform Karma as per their gunas 16

Thousandth part of a strand of hair
Does Sushumna[32] extend from head to tail
Residing in the frame's centre
In the west of Sushumna is Vajrika[33]
Arya in the north, Prakashini[34] in the east
And Vaidyuti[35] in the south do dwell 17

In this Nalinbhava Nadi[36]
There is triangular chakra wherein
Dwells He as Sankarshana[37]
Ever cremates the sinful Kalipurusha[38]
The Compassionate Vijnanamaya Vasudeva
Resides in Brahmanadi[39] to shower nectar.....18

In the centre of the Central Nadi
At the base of the eight-petalled lotus
Dwells "Moolpati"[40] At the thumbs
Of His lotus-feet resides pavan,
Between the thumbs of Pavan dwell
Aniruddha[41] frame adjoins, with Rudra and Linga frame
others attending[42].....19

At the central Nadi's centre,
In the eight-petalled lotus dwells
Hamsa[43] as Moolesha[44] like a potter's ever rotating wheel
He does take service at different times
From respective deities of directions[45]
The Merciful thus fulfils their cherished desires 20

Indra's brother[46], Renuka's son Dasharathi[47],
The demon-killer Janardana[48] Resident
Of pure-water-abode, Hayavadana[49], Kapila[50], Narasimha[51]
Indwelling in each petal in such divine forms
Does He extract service from the direction-deities[52]
Granting them delight the All-blissful dweller
Bimba[53] in lotus-heart 21

When Moolesh[54] enters Indra's abode
In the eastern petal jiva's mind
Inclines towards deeds virtuous
Agni's abode goads in him slumber, idleness,
Moolesh in Sun-God's son's abode hunger and
thirst provokes fury
The Impeccable in Nirruti[55] incurs sins.....22

In Varuna's[56] abode does He grant humour
In Marut's motivates going and coming[57]
Moolesha in the abode of the Moon and Kubera inclines to Dharma
Moolesh in Rudra's abode motivator offerings
Of cow, Kanya and wealth[58]
Arouses charitable desires without a monent's delay 23

Moolesh's travel in the lotus-heart
Begets detachment. He around Karnika[59]
In saffron rouses trance state
At Karnika's fringe bliss while leaving
Honey-filled Karnika retreats to eighth petal creating awareness in the Jiva
Thus does He Chakra[60] and others around arouse traveling through direction deities bodes 24

Pranapati[61] Moolesha known as Sutra,
Expounded thro' Gayatri[62] ever indwelling the frame
This not knowing, not the ignorant
Take delight in saying that they wandered
Through earth ever visiting
The holy rivers and place with kith and kin.....25

Narasimha[63] indwells the original frame
Identified thro' respective frames
Purusha resides in sixteen phased in Anulinga
In Aniruddha[64] from manifests Shantiraman-Aniruddha[65]
lndwelling, thephysical frame
Pradyumna[66] goads the Jiva through deities actions 26

On the physical frame there are
Skin, inner skin, flesh, blood, meda, majja,[67] bones
There dwell nine and forty Maruts[68]
All Nidhana[69], Hinkar[70], Samag[71], calling by elemental names
Indwell there in forms
Eight and ninety forms.....27

Saptasamag[72] indwells thro' and thro'
The seven physical elements
As well beaten iron in the fire
Dwelling in the Annamaya Kosha[73]
Himself unaffected by any
Grants pleasures, Visha[74] in the right eye
Taijas [75] in the throat, Pradjna [76] in the heart grant
Jagrati [77] Swapna and Sushupti[79] 28

Majja[80] in the physical frame lie glued
To three hundred sixty subtle and gross bones
At the finger joints and either bones thereby
Resides Majja[81] as grease
The erudite state as one thousand eighty forms
Dwell along with deities in the frame sporting in
each as Rama-Ramana[82] 29

As a wingless insect kept by a winged one
Into its hole and upbrings into its own form
The wingless ever meditates upon the winged
So does jiva by meditating upon Kaitabhari[83]
And crossing the life-wilderness
Some are delivered Sarupya Mukti[84].....28

In such a frame the devout ever
Meditates upon His forms unforgettably
Remembers with devotion at all times
The Veda proclaimed, the World-Monarch
Himself ever draws close to His heart-firmament
And guards him by His presence and grants deliverance ..31

CANTO NOTES :-

1.	Fifty - letters : ibid	-	Kannada letters from ಅ to ಕ್ಷ, each one denotes the glory of God.
2.	Ramesha	-	Spouse of the World Mother Lakshmi.
3.	Thirteen and one	-	earth, water, fire + ten deeds organs, Five elements, five
	Tanmatras	-	शब्द, स्पर्श, रूप, रस, गंध
4.	Karanas	-	Ten organs of the body performing various functions
5.	Prana	-	ibid.
6.	Aditya	-	ibid.
7.	Sankarshana	-	ibid.
8.	Bruhati	-	Bharati's spouse
9.	Rama's darling	-	Lord Rama
10.	Karmas	-	deeds referring to physical, regional and time also Sattwika, Rajasika, Tamasic deeds.
11.	Kamsa's foe	-	The one who killed Kamsa-Krishna
12.	Parashurama	-	ibid.
13.	Hayavadana	-	Another name of God, having horse's face
14.	Janardana	-	ibid.
15.	Triple jivas	-	ibid.
16.	Purusha	-	ibid.
17.	Rushik as Karnik	-	Karan-Organs, controller of organs (Rushik = Indriya Organs

18. Vasudeva as Turiya - God as Turya
19. Dakshinakashi - From head to all fingers - hence facing right dwells God as Vishwa
20. Vishva form - head
21. Seventy-two thousand nerves - ibid.
22. Rama - ibid.
23. Bimba - ibid.
24. Garuda, Shesha, Rudra - ibid.
25. Bharati - Wife of Lord Hanuman
26. Aanulinga - The Original form of the Jiva
27. Mahalakshmi Viraja - The world Mother, wife of Narayana
28. Paramatma - God - Supreme Soul
29. Trirutu - Three layers wrapped on the jiva
30. Vayu - ibid.
31. Dharma - noble deeds performed as per holy places, time and seasons.
32. Sushumna - ibid.
33. Vajrika - toward the western side- Vajrika Naadi
34. Prakashini - towards the East Prakashini Naadi
35. Vaidyuti - towards the South vaidyuti Naadi
36. Nalinbhava Nadi - Named after Brahma, this Naadi (Pulse)
37. Sankarshana - ibid.
38. Kalipurusha - Sinful evil purusha called Kali involving the body

39.	Brahma Nadi	- Chief Naadi - Chief Vessels
40.	Moolpati	- God
41.	Aniruddha	- ibid.
42.	Rudra	- ibid.
43.	Hamsa	- ibid.
44.	Moolesh	- God with eight hands, moving in all chakras
45.	Deities of directions	- all Gods guarding 8 directions and Eight-petalled lotus.
46.	Indra's brother	- God as Upendra
47.	Renuka's Son	- Parashuram
48.	Janardan	- ibid.
49.	Hayavadana	- ibid.
50.	Kapil	- ibid.
51.	Narasimha	- ibid.
52.	Direction deities	- ibid.
53.	Bimba	- ibid.
54.	Moolesh	- ibid.
55.	Nirruti	- South - west direction
56.	Varuna	- ibid.
57.	Kubera	- ibid.
58.	Cow, Kanya	- in cow, woman, wealth
59.	Karnika	- ibid.
60.	Honey	- filled - Chakra - ibid.
61.	Pranapati	- ibid.
62.	Gayatri	- ibid.
63.	Narasimha	- ibid.
64.	Aniruddha	- ibid.
65.	Shantiraman	- ibid.
66.	Pradyumna	- ibid.

67. Meda - Majja - inside the blood vessels - majja- marrow of the bones
68. Maruts - ibid.
69. Nidhana - God as Nadhana
70. Hinkar - God as Hinkar inside the skin
71. Samag - God as Samaga
72. Saptasamag - Seven Samagas - Time - Kala
73. Annamayakosha - the cell of food
74. Vishwa - God as Vishwa in the right eye
75. Taijas - various states of the sleep
76. Pradjna - Cell of awareness
77. Jagrati - Wakeful state
78. Swapna - dream state
79. Sushupti - sleep
80. Majja - ibid.
81. Rama-Ramana - Spouse of Rama-Narayana
82. Kaitabhari - Enemy to the Demon called Kaitabha means the killer of Kaitabha viz., the Lord Supreme
83. Sarupya Mukti - of the four mokshas, Salokya, Sanidhya, Saroopya, Sayujjya, Granting form as He has.

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CANTO - X

The Book of All Symbols

Here do I offer thro' my Master's grace
The essence of the nectar divine, with limited
Competency for ardent devotees' ears.

To the most Impeccable Parabrahman[1]
Are bound the Lotus-born, and all immortals
f£S Do they ever cooperate with those that serve His Feet
Cannot the demons within or without destroy him
He that has Lakshmi Herself as a sport
Can there be failure for God's servant?.....1

They that adore ardently the Lotus-feeted
With their lotus-heart with eleventh organ
All planets, subtle frame's presiding deities
Resolve their mental, physical ailments
Each lie in wait to discharge his duty
Within the frame as per His ordain 2

All rivers big and small on this earth
Are holy waters, all trees and mountains
And earth are, pilgrim places,
All "jiva ganas" are the idols of the Giver of triple wisdom[2]
All that they eat their offering, their journey
They that contemplate thus are Brahmadjnanis[3].....3

All places holy places
All time, time auspicious
All jivas in the triple worlds worth sacred gifts
All words the Mantra
All works His adoration
For the One that has Rudra-worshipped
Impeccable for Dhyana[4]. 4

In mountains, tanks, wells and lakes
Reside three and a half crore presiding deities
The same indwell the human pores
Contemplate that the Ganges
And a host of all other rivers
Flow thro' your 72 thousand nadis[5] 5

In all the pores beyond
In all the 72 nadis of pores
Three crores and beyond ever illumines
The indwelling Mahadeva[6] Hari, Vayu
Such erudites that contemplate Him as ever-sporting,
Are deities, their frames pilgrimages, their worship be
His worship 6

They that know all baths as holy ablutions
For Shreevara[7] bathe in any water
On this earth become Ganga and other holy rivers
He Himself dotes on to reside for granting all desires
Those that know not this, of what use
Is their holy bath in the holy rivers? 7

As river-deities, male and female
Flow as rivers upto the ocean
Thereafter enjoy engrossed therein
So do Brahmadjnanis[8] observe rituals
Until they contemplate His form everywhere
Then do they give up all Karmas 8

Residing in Kali[9] and other demons
Brahma[10], Vayu[11] and all deities regulate them
At His behest. Thus, do they, doing themselves
Provoke them to evil deeds and offer them
To the Lotus-eyed Bimba with unflinching
Devotion and conviction thus do
they indwell the demons. 9

In Whatever Jiva[12] do they dwell
Whatever Karmas[13] do they perform
Whatever guna or form do they worship
The Supreme Compassionate One protects[14]
By His Compassionate look these treating deities
How cannot sinful Karmas affect such ones? 10

As a wife caressing, delighting her spouse
Everyday and upbrings the children
She is known as conqueror of her organs
Having the Lord as Pradyumna[15] with banquet of
god-shower-nectar
For such virtuous women
Do flaws and sins touch the "Achyutdasa"[16] 11

As one bragging about his adventure
As he faces the river in spate
And dies helplessly so does the one giving up God
And suitable pleasures
Suffer end and beginningless sufferings
Praying other deities with desires 12

The ignorant one talks about himself and his own
His baths, meditation and pooja
All rituals away snatch the demons
Shreenivasa never does accept,
As an excited elephant takes the ripe fruit
So does He the noble deeds 13

Of what use roaming over holy places
Of what use offerings not knowing deserving and mortal
Of what use cleansing the frame understanding
And chanting Mantras and anthems
He that never knows Hari, the All-pervasive,
But coasting that himself is the doer.....14

What use dipping into any water
What use punishing the mortal frame
What use calling oneself an ascetic
with scepter and water pot
Without ever setting the mind
On the Traveler upon the golden eagle's shoulder[17]
To fix the mind as a bee and gain Grace
at His Lotus-feet.....15

What good reading, narrating the Vedas
Shastras and puranic tales
What good forsaking prohibited deeds, doing noble ones
What good observing fasts, controlling breath
Without quelling desire, rage and other foes
All ever-bragging egoistically as "I" and "mine".....16

What use of listening, seeing
And reading and narrating
Ever singing and performing
For the one that remembers not
Shreenivasa's purpose in manifestations, His deeds
Remembering not with adoration His Presence in all places,
forms and names 17

Not composed this verse on the strength
Of self-knowledge or knowledge
Nor is it the narration of the Impeccable's glory
Nor have I learnt from the devotees with philosophy
Vedavyasa[18] thro' Madhwa[19] Himself manifested
Pray let the learned lend ears ignoring faults.....18

As the juice in sugar-cane is useless
To the toothless so does this nectarine tale of Hari
To the one intoxicated with youth and wealth
Unobtainable unless drunk deep
The flooded nectar of His Lotus-feet
Overflowing thereby to wander in His oceanic bliss.....19

He that knows not hierarchical devotion[20]
Toward the eagle-bannered[21] Lord's feet
This ever appears as a puzzle
He that adores rejoicing at
The glory of the virtuous sans triple gunas
To such Bhagavata grants He devotion and gnõsis,
bliss and guards.....20

This is the absolute secret-truth
Let the earth-deities, gnostics hark with reverence
Tell not this to the wicked, the fool, the hypocrite
The accuser, ego-centered pundit, the undeserving
Reveal this to the one that sucks deep as bee
From the Lotus-feet of the Lord 21

Now is this narration of the physical world
Tastes not the parable of the Lord of the Worlds
To the world-pleasure-bound men
As only a bee seeks lotus-nectar fragrance
Not the water-dwelling frog
Only a devotee enjoys the nectar-essence of the glory.....22

Sans self-use, Granter of all wishes,
Enbodiment of all gunas, enigmatic
Beyond senility and death and anguish
The Supreme Vipra, Virat, the World-Soul, luminous
Boundless Glory, worshipped at Lakshmi's hands
Lotus-feeted, you, Lord of Lords.....23

Glory be to thee water-roamer[22]
Glory be to thee mountain-holder[23]
Glory be to thee Globe-Sustainer
Glory be to thee Vamana[24], Trivikrama[25], Bhrugurama[26],
Glory be to Janaka's daughter[27] Darling to Rukmini[28] wishfulfiller,
Glory to Buddha, destroyer of Kali[29,] Ramachandra[30]
Glory to Jayas[31] spouse 24

Sachchidananda[32], Soul-possessor
Lotus-footed, worshipped at Brahma's[33] hands,
Granter of bliss to your adorer Brahma
Dear to Madhwa, Achyut, Lord of all
Surely loved by devotees, never deserting
As resumed cow-herds, shepherds in the fire field[34].....25

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CANTO NOTES :-

1.	Parabrahman	-	Supreme God, Narayana
2.	Giver of triple wisdom	-	wisdom, devotion, renunciation- ज्ञान, भक्ति, विरक्ति.
3.	Brahmadjnanis	-	those having knowledge about God.
4.	Dhyana	-	meditation.
5.	72 thousand nadis	-	the nerves in the human body.
6.	Mahadeva	-	ibid.
7.	Shreevara	-	the Supreme God
8.	Brahmadjnanis	-	ibid.
9.	Kali	-	ibid.
10.	Brahma	-	ibid.
11.	Vayu	-	ibid.
12.	Jiva	-	ibid.
13.	Karmas	-	ibid.

14. Supreme	-	the Supreme God, Vasudeva
15. Pradyumna	-	ibid.
16. Achyutdasa	-	the sin does not touch the one who is a slave-dasa- to the Sinless One.
17. The traveller upon	-	the Lord whose vehicle is golden eagle upon which He travels.
18. Vedavyasa	-	The son of Rishi Parashara and Satyavati, The God-incarnate who wrote the Mahabharata and arranged the Vedas.
19. Madhwa	-	Acharya Madhwa, the propounder of Madhwa / Vaishnava philosophy.
20. Heirarchical devotion	-	devotion as per the protocol of Gods
21. Eagle-bannered	-	the God of Gods whose vehicle has the banner of eagle.
22. Water-roamer	-	Ref. to God's manifestation as Matsya - fish.
23. Mountain- holder	-	God in Koormavatãr, when he held the mountain Meru as a churner
24. Vamana	-	ibid.
25. Trivikrama	-	ibid.
26. Bhrugurama	-	Parushuram (one of 10 Avatars of God)
27. Janaka's daughter	-	Janaki- Seeta
28. Rukmini	-	Krishna's spouse
29. Kali	-	Wicked force
30. Ramachandra	-	Spouse of Seeta
31. Jaya	-	Goddess Lakshmi
32. Schchidananda	-	Sat-Chit-Ananda-God-Truth-Consciousness-Bliss

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CANTO - XI

The Book of The Static And The Dynamic

Here do I offer thro' my Master's grace
The essence of the nectar-divine, with limited
Competency for ardent devotees' ears.

As thorns and sand-grain ever hurt not
The one with foot-wear on
So does he that dons his organs eleven
With faith unflinching on the Divine Idol
Remembers Him reverentially
whatever crime does he commit
He does ward off his sins to lead him
on the path Divine.....1

As an ever-burning lamp in day light
Worship the One accessible thro' the Vedas
Prostrate, ask not for one of the achievements four
But swallow whatever the World-belly[1] grants, .
Know every moment that son, wife, prana[2], Atman[3] and all
Are within the hold of the Lord Supreme.....2

Jiva[4], ever is reliant, He the independent
He, the ever-blissful
Jiva birth-bound with a little knowledge and strength
Bound by grief, fatigued is he, short-lived, He as Monarch
Universal is He, the Master, ever worshipped
By Brahma[5], Saraswati[6], Rudra[7] and all Immortals 3

Vishwa and other forms added
To them His primordial form become
Two and seventy forms with each a thousand
In every nadi indwells the Supreme
Thus Bhishma[8] propagated
To Dharma's son[9] in Bheeshmaparva[10].....4

In elements eight indwells He .
As Vishwa[11] and other forms
Warding off His devotees' adversities guarding everyday
As a guest does Vaikuntharamana[12]
Clears his disinterested devotees' flaw-filled path
And leads on righteous, path divine,
pushing the wicked 5

The Self-wanderer indwelling as Shakti[13] and other forms
In Organ-deities, the sinless
Ever experiencing grants material things
He knowing this not, says as he
Incurs fruits of his making is certain, return
Again and again to the life-wood anguished 6

Ever does He indwell as good taste, ruchir[14]
Fragrance and purity in six food essences
With His twelve forms along with Shree Bhu and Durga[15]
Swaramana[16] dwells in Vayu's
Seventy-two thousand nadis[17]
Calls Himself creator of adventurer in those nadis[18].....7

He that remembers you everywhere
May he do any other deeds without doubt
Ever performs noble deeds
He that remembers you not, does ablution, meditation, rituals
Such Dharmas as clothes, elephant,
horse, land, wealth and grains
What is the fruit of all these Dharmas? 8

Dwells He in all worthy, world-gratifications
As eagle-enthroned Krishna does give
Pleasures day after day Himself delighted
Dwelling within the belly swallows everything
Granting strength, residing in all organs
Closest to the Jiva does He experience wordly
things unknowingly 9

As the Supreme Doer does He indwell, goading
The deities of sense and Karma organs as Motivator
In triple gunas does He dwell as
In those forms, in those names Dravvya[19]
Himself not revealing does enchant all
The Creator of enchantment 10

Dwells He in elements as 'Dravvya'
As "Avvyaya"[20] in Tanmatras[21] as 'Bhavvya'[22]
In deed-organs, in sense-organs
In mind as stavvya[23], as Karak[24] as Satkriya[25]
In 'Mahat'[26] and other tattwas[27] dwells in all His forms blissfully
Himself Master and Servant does He dwell as
fire in firewood 11

In Mind and other ten organs[28]
Anil[29] as "Shuchi"[30] does dwell
Vayu[31] as "Hotru"[32] dwells in the mortal frame
In His forms as Waman[33] and Rishikesh[34] ever
Does He grant experiences
Of world-pleasures to all jivas 12

In inspirer and the inspired does
Hari[35] reside as the inspirer and inspired unbiased
Does He pioneer in those names
Shows not Himself the Father of Bhagirathi[36]
Performs the worldly deeds
Himself doing, getting done, delights while viewing 13

Knowing Hari Himself the Regular
Surrendering deeds pure and impure
Joys and sorrows, gain and loss, comfort and pain
All contraries ever at His Feet
Whether in hell, earth and heaven
Remember thus in all regions as deed-Regulator 14

As a "Brahmadjnyani" observes
the Karmas as he pleases
Ever rejoices expecting not fruits thereby
Perform with awareness all deeds
Caring not for regulation or prohibition
Do your deeds for the Leader of Deeds
Pray and adore with ardent devotion 15

In gain or loss, victory or defeat
Eat it away whatever offered
Ever obtaining the mercy of Lakshminivas[37]
The All-knowing, All-blissful guards loving intensely
Like to kinsmen of the frame
So does He reside within and without 16

The Supreme does pervade all organs .
Himself receives unrevealing from all jivas
The Sinless, the Primordial Purusha[38]
Ever resides in jiva's vicinity
Assuming varied forms
Does He perform deeds without self-disclosure. 17

In all jiva's of the sky, land and water,
The wanderers of the night does He stay[39]
The Supreme observing the deeds as little jivas
Invisible is He to mind's varied contemplation
Loved by Kichaka's foe[40], adored by the
learned Lord of Lords 18

Having similar gotra[41] and pravara[42]
As the sire and son take their
Names at the close of the Sandhya
He dwelling in the same frame
Performing deeds of praise and abuse
Indiresh[43] is the Lord among all jivas 19

As fire severs rust from iron
As a grinding stone removes husk from rice,
So does one selflessly chanting
And calling His Divine Name
Drives away all anguish
Takes in His fold to protect.....20

As creatures of water
Dwell freely in the ocean,
And glide joyously in their places,
In the myriad forms of the All-pervasive
Does Brahma, the burning-eyed, thousand eyed
And a host other jivas do ever roam 21

Vasudeva[44] indwells within the frame
The chance-giver for emancipation
Dwells illumining as Bimba[45] everywhere in these
forms and names
He that worships with this integration
Has excellent means for seekers
Of emancipation such are jeevanmuktas[46] on earth 22

In all things of enjoyment
The essence proper and improper
Ever offer to Him, the Dweller ip the triple jivas[47]
Rejoice not in fortune, bog not down in misfortune
Practise devotion and renunciation
Call yourself not as unlucky 23

The fragrance and honey of all fruits and flowers
On land, water, hills and basal leaves
Are means for His pooja[48]
Offer them ever to Bhagirathi's[49] father
The wise ever know this
As an outstanding pooja of the Lord.....24

Behold the Supreme everywhere
Forget not to contemplate Him reconciling
With all His qualities, forms and actions in Bimba
Thus does He accept ruthfully
Remedying His devotees' grief
And granting bliss ever does He guard.....25

Know thus the rightful pooja-synthesis[50]
Knowing the pooja-rituals[51]
Gratifying the All-Pervasive, the Lord of Lords
Ever the Boundless Greatness receives
Liberates from birth-death-rebirth
Keeping them among His devotees, grants bliss 26

Padmanabha[52] has two forms on earth
As passive and dynamic jivas[53]
Male and female moving forms has He in the passive
in pure passive objects are idol forms.
Know, in naturally passive
He two forms in moving objects
Worship in five spheres knowing His presence 27

The Lotus-seated, Vayu[54], guruda[55]
Umaraman[56], Ruler of Heaven, Manmatha,[57]
Prana[58] and all male deities dwell in male frames
There indwells covertly Aniruddha[59]
And the Impeccable Narayana[60]
Worshipped by Brahma[61] and
all grant bliss to its owner.....28

Lakshmi[62], Saraswati[63], Bharati[64], Souparni[65]
Varuni[66], Parvati[67] and all other goddesses
Indwell in females as presiding deities
The sun-hued Pradyumna[68], luminous-bodied Sankarshana[69]
The red-hued Pradyumna indwells in female forms
Thus do they grant bliss to their worshippers.....29

In the created passive idols
Indwell Bhargava[70] and Vayu[71]
worshipped as presiding deities
The devotee that ever performs pooja
With tulsi[72], sandal paste, holy rice, flowers,
And fruits, light and panchamruta[73]
Ever does He grant four-fold attributes[74] 30

The presiding deities of mountains
Worship the indwelling Vasudeva[75]
Of the naturally static idols
He that adores egolessly moves in four-fold idols
Abandoning the difference between
His original and manifold forms[76]
Does He held cross the ocean of life for emancipation 31

What use visiting any holy place
What use bathing in any holy water
What of any meditation, penance, homa[77] and offering
He that knows not Lakshmipati, the Lord of Worlds
In jivas, passive and active
As all-pervading in totality 32

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CANTO NOTES :

1.	World belly	-	Ref. to the Lord as Vishwayoni - World Embryo
2.	Prana	-	ibid.
3.	Atman	-	ibid.
4.	Jiva	-	ibid.
5.	Brahma	-	ibid.
6.	Saraswati	-	ibid.
7.	Rudra	-	ibid.
8.	Bhishma	-	Ref. Ganga and Shantanu's Son, Pitamaha Bhishma
9.	Nadi	-	nerve
10.	Dharma's Son	-	Vidura
11.	Vishwa	-	ibid.
12.	Vaikuntharamana	-	The One dwelling in His abode Vaikuntha i.e. the Supreme God
13.	Shakti	-	Ref. deities of deeds - the Sun, moon, etc. eleven deities and Purusha.

Sr.No.	Forms	Organs	Presiding deities
1	शक्ति(Strenth)	मनस-Mind	स्कंद, इंद्र and others
2	प्रतिष्ठा	श्रवण-Hearing	दिग्देवता Deities of Directions
3	संवित्	नेत्र-Eye	सूर्य The Sun
4	स्फूर्ति	त्वक्-Skin	अहंकारिक प्राण Prana
5	प्रवृत्ति	जिव्हा-Tongue	वरुण Varuna
6	कळा	नासिका-Nose	अश्विनीदेवता Ashwini devata
7	विद्या	वदन-Mouth	वन्हि Fire
8	मति	पाणि-Hand	दक्ष Daksha
9	नियति	पाद-Foot	जयंत Jayant
10	माया	पायु	मित्र Mitra
11	काल	उपस्थ	स्व्यायंभू मनु
12	पुरुष	साकार देह	वायु

13. Shakti - Ref. deities of deeds - the Sun, moon, etc.- eleven deities and Purusha
14. Ruchir-various tastes - ibid.
15. Shree, Bhu, Durga - The three forms of Goddess Lakshmi
16. Swaramana - God dwelling in His own gross frame, roams therein
17. Nadis - ibid.
18. Creator...Nadis ... Nerves in the body 72,000
19. Dravvya - God indwells as Dravvya
20. Avvyaya - God indwells as Avvyaya in organs of deeds
21. Tanmatras - sound, touch, vision, taste, smell– शब्द, स्पर्श, रूप रस, गंध

22. Bhavvya	-	God indwells as Bhavvya in sense organs.
23. Stavvya	-	God indwells as Stavvya in mind
24. Karaka	-	God as Karaka doer in Avvyakta, Mahat and Ahankar Tattwas
25. Satkriya	-	God as Satkriya in sense organs.
26. Mahat	-	One of the three Tattwas- as given in No.24 above
27. In mind	-	Eleven indriyas including mind
29. Anil	-	Wind-God
30. Shuchi	-	God as Shuchi
31. Vayu	-	ibid.
32. Hotru	-	Wind-God as Hotru in the human body
33. Waman	-	God as Waman
34. Rishikesh	-	God as Rishikesh
35. Hari	-	Another name of God- dwelling in atom form in the Jiva- as Bimba
36. Father of Bhagirathi	-	Ref. to Trivikrama
37. Lakshminivas	-	Abode for Goddess Lakshmi in His heart
38. Primordial Purusha	-	God
39. The Wanderers	-	God getting deeds done through respective organs.
40. Kichaka's Foes	-	Wind-god-Vayu as Bheema killed Kichak

41. Gotra	-	Name of a rishi designated to the respective dynasties, eg.Vasistha, Kashyapa Harit, Atri, Jamadagni etc. during the respective yuga.
42. Pravara	-	Omkar
43. Indiresh	-	Spouse of Indira i.e. Narayana
44. Vasudeva	-	ibid.
45. Bimba	-	ibid.
46. Jeevanmukta	-	liberated soul
47. Triple jivas	-	ibid - Sattwika, Rajasic and Tamasic jivas
48. Pooja	-	worship
49. Bhageerathi	-	ibid.
50. Pooja Synthesis	-	an integrated worship.
51. Pooja rituals	-	rituals during worship.
52. Padmanabha	-	ibid.
53. Jivas	-	ibid.
54. Vayu	-	ibid.
55. Garuda	-	ibid.
56. Umaramana	-	Spouse of Uma viz. Rudra
57. Manmatha	-	Love God.
58. Prana	-	ibid.
59. Aniruddha	-	ibid.
60. Manmatha	-	ibid.
61. Brahma	-	ibid.
62. Lakshmi	-	Spouse of Narayana
63. Saraswati	-	Spouse of Brahma
64. Bharati	-	Spouse of Vayu

65. Souparni	-	Spouse of Garuda
66. Varuni	-	Spouse of Shesha
67. Parvati	-	Spouse of Rudra
68. Pradyumna	-	ibid.
69. Sankarshana	-	ibid.
70. Bhargava	-	ibid.
71. Vayu	-	ibid.
72. Tulsi	-	basal tree considered as very sacred
73. Panchamruta	-	a mixture of cow's milk, yoghurt, honey, ghee, sugar and banana
74. Four-fold	-	Dharma, Astha, Kama and Moksha
75. Vasudeva	-	ibid.
76. Original	-	Primordial
77. Homa	-	fire rituals - eg. Pavamana Homa, Sudarshana Homa Navagraha Homa etc.

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CANTO - XII

The Glory of the Divine Glory

Here do I offer thro' my Master's grace
The essence of the nectar-divine, with limited
Competency for ardent devotees' ears.

Vasudeva[1] as Turiya[2] along with goddesses Shree[3] and Bhu[4]
Dwells in the mortal frame in 36 thousand nadis[5]
Receiving services from Prana and other deities
That does He wander with Shree and Bhu,
The Lord of Rama[6], the Impeccable
Contemplate and rejoice at this luminous form 1

Contemplate 12,000 nadis in waist to legs
In the trunk are three 14,000
Two thousand in each arm, 6000 in the head
Those, conscious of the deities of the night and day
And worship Him within each,
Are heaven-dwelling deities upon earth[7] 2

Vasudeva[8] assuming the impeccable form as Bruhati
Resides in 2000 nadis
Of the male and female
Brahma and other immortals[10] indwelling each nadi
The All-merciful, the Boundless, Greatness
Ever guards triple jivas indwelling thro' nadis 3

For hundred human years are 36,000 days
Similar number of male-female nadis are therein
He that honours the learned devotees in a day
Does honour the couples
For a week does organize
Is truly the deserved one without doubt.....4

Four and twenty tattwas[11] along with
Brahma[12] and other presiding deities
Ever dwell in each nadi
In all four and ten worlds the god and jivas
Meditate and rejoice at
The Eternal's works in each region.....5

The Truth-Eternal ever indwells
72000 nadis, with four and twenty tattwas
The male and female deities, twenty-four each
Does He indwell with Chitprakruti[13] in 48 forms
In 3656000 forms does He indwell the human frame
The Ever-Ominous acts as a servant of
devotees to guard him.....6

As a thread in the beads
The One advocated thro' Pranava[14] dwells
In all jivas static and moving (dynamic)[15]
And ever guards His own deservedly
Himself Supreme, Granter of devotees'
wishes, the Sachchidananda[16]
The One the, the Mahat[17] dwells
an atom in the mortal frame 7

Sushumna[18]and other nadis[19]
All the other nadis have their roots[20]
At the navel base
Of the seat and pelvic region (penis)
Moolesh[21] in integer dwells at the tundi[22] mess
Brahma[23] and other deities adore
Him joyously within 8

The learned contemplate that
Bhageerathi[24] and other sacred rivers flow thro'
Seventy-two thousand nadis[25]
Revealing not this secret to the mean
The virtuous ever bathe
In the nadi-rivers and enjoy the bliss 9

Know, in the right and left nadis of this frame Dwell the gods
In the right, the Lotus-born[26], Vayu[27], Vani[28] and others[29]
The consumer of air[30], the chief among birds[31]
The son-in-law of the Himalaya[32],the Queens six[33]
Varuni[34], Souparni[35], Parvati[36], Indra[37], Manmatha[38] and
Others dwell in the left.....10

On the mortal frame's left-side nadis
He, having the golden eagle as the chariot[39],
Dwells sporting with the indwelling deities
Doing and getting done the deeds
From the triple jivas as they deserve[40]
Guards lovingly robbing demon's noble fruits[41].....11

From the base to the head spreads
The lone Sushumna[42] wherein
Dwells the Lotus-child. It has
Ten petals and one as eleven action-organs
There the related Aryama[43], Vajrika[44],
Prakashini[45] and all ever reside 12

The lone nadi at the navel base
Rises right upward sans curves
Located centrally is as Sushumna known
Permits not the demons within
In ten directions Vayu[46] in ten forms
Roams therein caring not for any other than gods 13

So are the nadi branches
In this frame indwells the Supreme Being
In this 72000 forms with His spouse
Ever indwelling the dwelling deities of night-n-day
Similarly the Lotus-born indwelling
all jivas of Brahmanda[47]
Enchants as per their merit.....14

The rising beauty of the beams
Day after day of the Lotus-related[48]
Can't not delight the light-denied
The wicked scour not the nectar-essence
But the devotees that adore
The divine qualities of Lakshmi-Manohar.....15

In this mortal frame with nadis over-flowing
Indwell Indra and others co-existing hierarchically
Threatening and destroying the titans within
Do they adore the qualities
Of Hari as Sanghat[49]
Delighted are they in His worship 16

Creatures of water, land and sky
Indwells He, showing Himself not
He does reside in each form and name of the nadi
The Lotus-eyed ever does perform
While getting done all Karmas[50]
Enjoying not their-fruit, Wanders He,
the Ever-blissful.....17

Conscious of the adoration of this kind
Be invisible to the eyes wicked
But not airs amidst His devotees
What of sun and shower, hunger, thirst, victory
Or defeat, praise or abuse of the Tamasic
Fear not, tread here as a proud elephant 18

All creatures of woods and worlds
With respective deeds they ever do
Contemplate with devotion
As He thro' Vayu[51] and other presiding deities does
Offer them to Shreenivasa
With elated delight.....19

The Supreme in the worlds
Indwells dog, hog and other triple jivas
As the One, the unequalled, with Many
Calling Himself as Brahma[52] and others, informs not
Worshipped by Shree[53] in the mortal frame, the lotus-born
And a range of deities do, He receives ever to
enlighten and guard.....20

He that worships thus
Is the virtuous in life
His each deed of each day is His Worship
Doubt not these words, as true are they
Mean is he who doubts
What fruit of the overt deeds?.....21

In enjoyment and enjoyment-objects
Does He identify as enjoyment and its objects,
Grants He their essence amongst gods and titans deservedly
Fortunes and renunciations
Devotion and enlightenment to His devotees
To understand, does He feed with hatred toward Him 22

In the worlds ten and four
In all the dynamic and static jivas[54]
Ever dwells the Deceiver of Virochana's[55] son
Calling Himself a mendicant
Vanquisher of demons, He as Hamsa
Fulfils triple jivas' wishes 23

The Giver of food to the jivas triple[56]
Calls Himself the Food, He does receive it
In forms Aniruddha and others expecting none else
The Ocean of Compassion and gunas[57]
He does create Brahma, Himself dwelling in
Guards the three realms 24

The Giver of three positions, the Supreme indweller in deities
Resident of triple divine Worlds[58]
Father of the traveler of the three paths
Conqueror of three worlds, the Dark-hued[59]
The Endless, the Boundless Bliss,
the Possessor of Boundless gunas[60]
Of divine body, Lord Vaikuntha[61] accessible thro' the Veda[62]
Guards His own impartially 25

As salt-mixed water tastes salty
The viewer cannot see as salty
The Self-ruled, the Pervader, Lord of Lakshmi
Does ever pervade in dynamic and static worlds
Titans know not, who can know Him
In entirety among all gods?.....26

The Unlimited indwells all jivas as limited
Those oppressed by awful agonies of life-ocean
Worship Him ardently. He does purge away in two worlds
Become available to them
Condoning their vices the Compassionate One
Ever prevents their faults of many births.....27

In very many ways contemplate on Him
Invoke and fit Him inly
Offer all your deeds as worship at His Lotus-feet
The Axe-holder's Brother Himself does reside everywhere
He does grant you unflinching devotion
Gnõsis, bliss and guards you.....28

Purifier of sins of wearers of all forms
The Patron of three jivas in this triple world
The Primordial One worshipped by Rama and others [63]
Having the Supreme Cobra for His bed[64]
Beloved of Vibheeshana[65], Vijay's Pal[66]
Delights the righteous fulfilling their wishes.....29

Whose Lotus-Feet by Shree and Bhu are worshipped
The Supreme, the One accessible thro' devotion
Whose Lotus-feet by Pitamaha[67] and
other immortal gods adored
The Charming, Winsome, Self-delighted
Remedy for ailments of life-ocean, my Sine,
Invoke Him to rescue, the Compassionate
presents Himself 30

Residing within titans and gods deserving deliverance
Performs their deeds deservedly, Himself Bimba[68]
Beyond birth, death and other defects, the Impeccable
Takes birth, lives, guards all
As a serpent guarding its treasure
So does He guard the truest kinsmen in need 31

Himself the Sun, the Crony of the lotus rises
The shadow of the trees spreads,
with setting does dissolve there
So are Vayu[69] and all chief immortal gods
In His hold, the One who holds
Triple worlds in His Universal Embryo[70]
Gets all things overtly, displays to the seer's within 32

The Sole adored by all jivas in ten and four worlds
Hugged in the arms of Shree Lakshmi[71]
Self-Master, the Blissful, the Gold-hued,
the eagle charioteered
Assurer of fearlessness with sun's dazzling
And moon's cool light, the Faultless ever
Grants fit wishes ceaselessly to His adorers 33

Learn from the learned that in life's dawn, noon and dusk
Vasus[72], Rudra[73] and Adityas[74] preside
Therein illumines Pavan[75] where indwell
The triple Kruti[76], Jaya[77] and Maya[78] and their spouses
Meditate on Him in triple forms with the day as offering
Ever worship Him and rejoice therein 34

In four and twenty years of days dwell
Vasu-deities[79] there indwell Pradyumna[80]
In four and forty mid-years the lone Rudra[81] therein
Dwell Sankarshana[82] with Jaya[83]
In eighty and forty years of evening
Dwell Aditya[84] therein the Impeccable bodied
Vasudeva[85] with Lakshmi[86].....35

In a hundred and sixteen years
Indwells He in equal numbers sporting with His spouse
Within Vasus[87], Rudras[88] and Adityas [89]
Those that worship Him shylessly
Drives He their tortuous calamities
The fear to the fear unfailing resides beside them 36

In 83520 forms of the day and night
Does He ever show himself thro' presiding deities
Indwells He in Bharati[90] and Prana[91] in equal numbered forms
Wards off devotees' adversities.
In the first form a 'Hinkar'[92] and "Nidhana'[93]
Thus does He guard the Pitrus[94] 37

As an excellent blanket deliberately
Is soaked in muddy water
To test whether it is soiled or soilless
So does Padmanabha[90] indwelling all jivas
Can He be found by the triple qualities[96]
The ever-blissful Soul, the Sachchidananda[97] 38

The Faultless, Luminous-bodied
Of countless noon's, Agni[98] and suns
With Goddess Lakshmi as spouse[99],
Friend of the immortal Gods
Dweller in the Universe, the Sole friend
Of Brahma[100] and other conscious jivas[101]
The Deathless indwells following the Jiva[102] 39

Irrespective of external differences dwells in all conscious jivas
He as a firmament ever inseparably
With His spouse Shree[103] pervades
Everywhere like sky, grants as
They do, they grant
Disinterested, the indwelling souls offers
bliss to His devotees.....40

Worshipped by Shree[104], Brahma[105] and other Immortals[106]
The Lotus-footed[107] ever dwells in and out
(X f Within all mortal jivas ever does He reside
Himself called as the Opportunity does
He indraw all within His own frame
Guards the Lord, Devaki's[108] Son, Queller of demons,
Conqueror of Death..... 41

In a day are 21,600 breaths
And in a month 6,48,000 do they become
He that meditates Him as Hamsa
In 116 years span
The Ocean of Compassion ever is pleased
And does He present as did He to Sudama.....42

In the mortal frame's 77,76,000 chant-breaths
Of a year, the wind-god residing therein
Does function in two by seven worlds
Of conscious network of jivas
Does He pervade triple jivas of three worlds
The Intimate of the Supreme, Crony to His devotees.....43

In four mortal frames the Wind-god
Conceives 86,400 breath-chants
Does Vayu[109] reside in triple jivas
Performing breathing functions,
The enemy of the demon Khara has
Infinite strength of compassion for His supreme Jivas.....44

Shree Lakshmi's[110] Darling, the World's Lord Jagannatha
Himself out of compassion as if through word speaks,
Thus I express, listen o erudites,
Those that show themselves as sages
Let the feared point out my crime therein
What though if do they detest these words 45

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CANTO NOTES :-

1)	Vasudeva	-	ibid.
2)	Turiya	-	God as Turiya
3)	Shree	-	another form of Goddess Lakshmi (Shree, Bhu and Durga)
4)	Bhu	-	another form of Goddess Lakshmi (Shree, Bhu and Durga)
5)	Nadi	-	ibid.
6)	Lord of Rama	-	i.e. Narayana
7)	Are heaven dwelling..	-	all the deities dwelling in each jiva
8)	Vasudeva	-	ibid.
9)	Bruhati	-	The Supreme God by that name

10) Brahma and Other - Chaturmukha Brahma and other deities;
11) Four and twenty - ibid.
12) Brahma - ibid.
13) Chitprakruti - The Supreme God with His spouse Maya dwells in each nerve in 48 forms
14) Pranava - ibid.
15) Static - In gross body, in subtle body
16) Sachchidananda - ibid.
17) Mahat - ibid.
18) Sushumna - ibid.
19) Other nãdis - } Viz., Vajrika, Aryaka, Prakashini,
20) All other - } Vaidyuti and Sushumna making Panchanadi
21) Moolesh - ibid.
22) Tundi - Nerve at the centre of testicles
23) Brahma - ibid.
24) Bhageerathi - ibid.
25) 72,000 Nadis... nerves- 36,000 on the right side of the body, 36000 on the left side = total 72,000
26) Lotus -born - ibid.
27) Vayu - ibid.
28) Vani - ibid.
29) Others - ibid.
30) Consumer of air - Deity Shesha
31) Chief among birds - Garuda
32) Son-in-Law of Rudra, Shiva - who married the daughter of the Himalaya
33) Queens Six - The Lord's six chief queens viz. Jambuvati, Bhadra,

Neela, Kalindi, Mitravinda, Lakshna

34) Varun - ibid.
35) Souparni - ibid.
36) Parvati - ibid.
37) Indra - ibid.
38) Manmatha - ibid.
39) Eagle as His Chariot - Garudvahana (Eagle being the Lord's vehicle)
40) Triple Jivas - ibid.
41) Robbing demon's noble fruits - Homa Yadjna performed by demons, its fruits are granted to His devotees.
42) Sushumna - ibid, main energy channel
43) Aryama - ibid.
44) Vajrika - ibid.
45) Prakashini - ibid.
46) Vayu - ibid.
47) Brahmanda - Universe
48) Lotus -related - the moon, during full-moon days dearer to the lotuses
49) Sanghat - God in the form of Sankarshana destroys demons
50) Karmas - deeds performed through physical organs.
51) Vayu - ibid.
52) Brahma - ibid.
53) Shree - ibid.
54) Dynamic and static jivas - human beings as dynamic and trees etc. as static
55) Virochana's son - viz. Bali.

56) Triple jivas - ibid.
57) Gunas - ibid.
58) Triple divine worlds - The 3 creations as creation, protection and destruction
59) Dark hued - Neelameghashyam
60) The Endless - Qualities of Lord Supreme
61) Vaikuntha - the abode of Narayana
62) Veda - ibid.
63) Rama and others - Goddess Lakshmi and all other hierarchical deities
64) Cobra for His bed - Lord Narayana has cobra (Sheshashayi) as his bed.
65) Vibheeshana - the one loved by Ravana's brother,Vibheeshana (dear to those who trust Him)
66) Vijay's pal - Arjuna's friend i.e. Lord Krishna
67) Pitamaha - Ref. to Bheeshma - the Chief of Vasus.
68) Bimba - ibid.
69) Vayu - ibid.
70) Universal embryo - ibid.
71) Shree Lakshmi - ibid.
72) Vasus - ibid.
73) Rudra - ibid.
74) Adityas - ibid.
75) Pavan - ibid.
76) Kruti - Another form of Lakshmi
77) Jaya - Another form of Lakshmi
78) Maya - Another form of Lakshmi
79) Vasu - ibid.
80) Pradyumna - ibid.

81)	Rudra	- ibid.
82)	Sankarshana	- ibid.
83)	Jaya	- ibid.
84)	Aditya	- ibid.
85)	Vasudeva	- ibid.
86)	Lakshmi	- ibid.
87)	Vasus	- ibid.
88)	Rudras	- ibid.
89)	Adityas	- ibid.
90)	Bharati	- ibid.
91)	Prana	- ibid.
92)	Hinkar	- ibid.
93)	Nidhana	- ibid.
94)	Pitrus	- Manes
95)	Padmanabha	- ibid.
96)	Triple Jivas	- ibid.
97)	Sachchidananda	- ibid.
98)	Agni	- ibid.
99)	Lakshmi	- ibid.
100)	Brahma	- ibid.
101)	Conscious Jivas	- group of devout jivas
102)	Jiva	- ibid.
103)	Shree	- ibid.
104)	Shree	- ibid.
105)	Brahma	- ibid.
106)	Immortals	- all immortal group of gods
107)	Lotus-footed	- God having lotus feet adored by His devotees
108)	Devaki's Son	- Krishna
109)	Vayu	- ibid.
110)	Shree Lakshmi	- ibid.

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CANTO - XIII

The Book of Meditation

Here do I offer thro' my Master's grace
The essence of nectar divine with limited
Competency for ardent devotees' ears.

As playing with children, rejoicing with wife
Ascending a horse, a palanquin
And such other vehicles proudly
Belching, yawning he that remembers
Views wherever does He view
Devaki's Son, is caught not by Yama's valets 1

He that meditates in his heart-sky
In the nadi-flow. children and all
In joy. hatred, forgetfully does he utter once
The two holy words as Hari
All his troubles disappear
Like fire consuming a cotton-hack 2

While Retiring to bed or waking up
Sitting, gossiping, working at home
Bathing, eating, he that remembers
The Impeccable One in all places, at all times
Resides He beside him in respective names and forms
Leaves him not for a moment 3

Be he from any family
May he dwell in any country
May he perform any deed, any time
He that sees properly Lakshmi's Darling
Worships, rejoices can such devotees
Ever have fear, grief or other contraries?.....4

He that can swim across in
Vasudeva's[1] virtue-ocean
Will cross life's ocean quickly and tirelessly,
He that tires not in wishing for
Things evanescent does
Experience countless agonies finding
not the path of devotion 9

He that thinks this mortal frame as " I"
That the wife, son, home, wealth and all as "mine"
That the holy Ganges and others as holy waters
That the worship of fire and metal icons
As real worship and the virtuous as just humans
Such are known by the learned as fools.....10

Agni[5], Rudra[6], Sun, moon and stars
Earth Goddess, the Ganges and other holy rivers,
Vayu[7], the Elements[8], Tanmatras[9],
The presiding deities of the organs[10]
They who worship not the gods and devotees
With single-minded devotion purify not despite
their worship 11

As fire touched unconsciously
Or seen and touched does burn,
So the devotees that prostrate before the devotees
At the feet of the Lotus-eyed, the Lotus-footed as bees
They that fall prostrate thus
Are purified instantaneously.....12

Thus ever be in the company
Of the erudites, not in that of the wicked
Tempted by worldly charms
Meditate on the One, the Eagle-borne[11]
Everywhere and in all frames
Roam, roaming not in thoughts mundane.....13

Ever dwells He, in the universe
In all creatures' cell of vijnana
Functions letting them not known
He that boasts himself as the doer
Bears evil births, he that says not himself
As the doer He is ever delivered.....14

Like the holy river known as the sin-cleanser
The water-dwelling creature
Know not its greatness
So do Brahma[12], Vayu[13], Garuda[14] and other know Him[15]
In numerous forms thro' Hari, Strength of compassion
Know not wholly His flawless gunas 15

The Darling of Lakshmi[16] indwells the Lotus-heart
Lures He the whole network of conscious jivas
Tangling them to triple qualities[17]
Involving them in mundane deeds
Revealing not His sport in this life-ocean
Makes them revolve as potter's wheel unknowingly 16

They that think of the Vedas, Shastras
Shun forbidden deeds and ever perform
Noble ones, to them does He grant infinite bliss divine
Cleansing the sins, grants pain and pleasure to bliss
Those that in wrong debates engage are
Sent to Andhantamas[18] to undergo great pain 17

To the worshipper of Nirgunas
Grants not flaws but the Compassionate One
Guards him granting bliss
The inaccessible One grants the triple jivas
Heaven, earth and hell respectively as per their deeds
Makes them wander thus in other regions 18

Despite indwelling the triple jivas[19]
Affect Him not their joys and sorrows
To the purest among pure, the Supreme
Among the supreme gods, the beginning and endless
Makes His indivisible form for the jivas mortal forms
Deservedly guards the stastic and moving worlds.....19

Perform your deeds, expecting not their fruits
Forget not that you have not freedom to act
What all you have is done by covert and overt Hari
Know that He does all and ever wander
As a proud elephant, for a moment
Leaves He not the Vayu-worshipped 20

By performing several deeds mundane
Fatigue not your frame, worship in
Your pure lotus-abode the indwelling enthroned Hari
Know thus right-form of worship
He that offers flowers, holy water and basil leaves
Vasudeva[21] ever does them receive 21

He as Narayana[22], indwells the earth,
In water and Turiya[23], in fire
As Sankarshana[24] does He reside
Pradyumna in air, Aniruddha[25] in the sky
Assume five forms in the Elements
Thus guards in those forms
all static-n-dynamic creation.....22

Himself as Narayana[26] calls in that name in clouds
In rain-bearing clouds does He dwell as Vasudeva
As Sankarshana[27] in thunder and thunderbolt
In lightning He as Pradyumna[28] dwells
As drops of rain resides Aniruddha[29]
Himself calling as raining season 23

Possessing house, family and wealth
Not knowing dharma[30] of righteousness or otherwise
Ever are all creatures involved
In food, sensual pleasures and sleep
Unconscious of the Indweller of the Lotus-heart
They groan in life.....24

With the Lotus-born, Garuda[31], Shesha[32], Rudra[33]
And others does He illumine
Calling Himself as Gojadri[34] dwells in the woods
He that guards Ashwini[35] and other stars
The Dark-cloud-hued One guards birds and animals
Dwelling in each jiva[36] in that name does He give life 25

The Boundless, the Supreme, Narahari[37]
Guards in the wilderness of life
He that measured the Sage Kashyapa's[38] daughter
His feet guard other lands, Keshava[39] everywhere
The Lord of organs Rhishikesha[40] the firmament
In water Matsya[41] as Shafar[42] ever and everywhere does
He guard guilelessly 26

By causation creation grants He to the jiva
The mortal frame Himself pervading in integer therein[43]
Receives He Shubha[44], Vivikta[45], Ananda[46] essences
The gross essence is the essenceless for Him
Offers those six worthy essence, reveal not to the mean
Ever ruminate and rejoice the form and qualities of the
Boundless Supreme 27

Like to the spotless reflection of the moon in the sea
Longed for by water-creatures
Ever do they strive for her to swallow joyously the essence
Knowing not the bounds of the brother of the Axe-holder
Worshipping ask for pleasures
Claiming egoistically as themselves as of noble birth.....28

Gods, Rishis, Gandharvas[47], Pitrus[48], Monarchs
Great men, cow, bulls, goat, ass, sheep, titans
And all, triple creations food-essence
Does Rama's[49] Lord, indwelling separately in each organ
Receives their acceptable essences
And grants perennially to all jivas their gross essences 29

Abandon evil thoughts and gossip
Treat gold, cells, iron and all ever as same
The Sire of Brahma, the Universal Embryo[50]
Known as Purushottama[51] indwells all
Manifests all deeds throug the jivas
Remember this again and again.....30

Earth-people speaking in
Humiliating words tolerating not,
Are they beaten wrathfully, warned
He calls Him Killer[52] of own uncle, a flirt,
The butter-thief[53], but the Compassionate One
Offers His Abode to them and guards.....31

Such is this treatise of the nectar-essence
Of the Divine Glory
To ponder on, revealing not
To scandal-mongerers, undeserving
Reveal it to those that ever worship
Rejoice in, and they are the Supreme's disciples 32

Whatever that the Truth-Determined granted
Know it ever as His offering
Accept with wrapped in extreme delight
The Truth-Consciousness- Joy, the Supreme
Amusing the Supreme, the Lord of the World, Vitthala
Dries up the ocean of grief,
offering happiness and delight 33

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CANTO NOTES :-

1)	Vasudeva	- 14th name of 24 names of the Supreme God.
2)	The Mahabharata	- the great Hindu epic
3)	Jiva	- ibid.
4)	Goddess Lakshmi	- ibid.
5)	Agni	- ibid.
6)	Rudra	- ibid.
7)	Vaya	- ibid.
8)	Elements	- ibid.
9)	Tanmatras	- ibid.
10)	The Presiding	- Different gods presiding over each organ of the body
11)	The Eagle-borne	- ibid.

12)	Brahma	-	ibid.
13)	Vayu	-	ibid.
14)	Garuda	-	ibid.
15)	Others	-	Other deities in the hierarchical order.
16)	Darling of Lakshmi	-	Narayana
17)	Triple qualities	-	Sattwik, Rajasik, Tamasik
18)	Andhantamas	-	One of the lower words - infernal regions. Atal, Vital, Sutal, Talatala, Rasatala, Rourav, Patala
19)	Triple jivas	-	ibid.
20)	Vayu worshipped	-	those who worship Vayu- Hanumant, the Wind-God the Jeevottama
21)	Vasudeva	-	ibid.
22)	Narayana	-	ibid.
23)	Turiya	-	4th state of Yoga and meditation. God as Turiya- Jagruta, Swapna, Samadhi, Turiya.
24)	Sankarshana	-	ibid.
25)	Aniruddha	-	ibid.
26)	Narayana	-	ibid.
27)	Sankarshana	-	ibid.
28)	Pradyumna	-	ibid.
29)	Aniruddha	-	ibid.
30)	Dharma	-	ibid.

31)	Garuda	- ibid.
32)	Shesha	- ibid.
33)	Rudra	- ibid.
34)	Gojadri	- all static and dynamic jivas born in the mountains, God as Goj Protects them.
35)	Ashwini	- the divine physician
36)	Jiva	- ibid.
37)	Narahari	- ibid.
38)	Kashyap	- a Sage-his daughter, Dhara- the earth.
	Kashyap's son, Waman (the 4th Avatar among the Dashavatars measured the earth by His feet.	
	Kashyapi	- Dhara, Kashyapa's daughter
39)	Keshava	- ibid.
40)	Rhishikesha	- ibid.
41)	Matsya	- ibid.
42)	Shafar	- Fish
43)	Integer	- ibid. God pervades the gross jiva as an integer.
44)	Shubha	- food-essence having 2 self- tastes
45)	Vivikta	- 3 taste forms.
46)	Ananda	- Rama-krishna,the 2 Avatars as the form of bliss
47)	Gandharva	- a class of demi-gods as the singers
48)	Pitrus	- ibid.
49)	Rama	- ibid.

50)	Sire of	- Brahma's father i.e. Narayana - Paramatma
51)	Purushottama	- ibid.
52)	Killer	- The Lord who killed Kamsa- His uncle.
53)	Butter-thief	- Lord Krishna who used to steal butter as an infant- He is being addressed fondly.

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CANTO - XIV

The Book of Manes (Lineage)

Here do I offer thro' my Master's grace
The essence of the nectar-divine, with limited
Competency for ardent devotees' ears.

He as Kruti's[1] Darling Pradyumna[2]
In Vasus[3], triple ahankaras[4], in four and twenty forms
Calls Himself as Eater and food
Jaya's[5] Lord Sankarshana[6] indwelling
Rudras[7] eleven in Brahmana[8] in forms thirty-three
Calls Himself Bhoktru[9] indwelling
Bhoktru in 13 Brahmana.....1

In forms thirty and six in lotus's friend
Dwells Maya's[10] during Vasudeva[11] as Kala[12]
In triple 'pitrus'[13], Vasus,
Rudras[14] and Adityas[15] dwells He
Aniruddha[16] revealing Himself not, calls
As the doer, the deed and the pitru-ritual.....2

The self-ruled Narayana[17] Himself
Calling as Shannavati[18] indwells
Vasus[19], Rudras[20], Adityas[21], the doer, the deed and the ritual
Ever selflessly they that offer offerings
Does He receive and grant
To them pitru's[22] infinite bliss 3

As wafts-n-warps in a cloth
Lakshmi's Darling[23] calling Himself
As Panchatmaka[24] indwells
Vasus[25], Rudras[26], Adityas[27], doer, deed and actions
The virtuous meditate in rituals He, thro' Gurumantra[28]
Guards, granting this and other worldy joys.....4

They that perform rituals to please their dead parents
Abandoning detestable deeds, defying not
Righteous ones, following them methodically
Become adorable on earth
Ever do they perform the deeds in holy places,
thro' their organs
Long do they live gaining renown 5

The Primordial forms of Vasus[29],
Rudras[30] indwell triple pitrus
Brahma[31] and other chief deities dwell
In integers presupposing Janardana[32] therein
Meditating ardently in ninety-six Janardana[33] and other forms
Knowing those forms offer to the Eagle charioteered One[34]
They that worship thus are ever gratified 6

The Lord of rituals, Janardana in 3555 forms[35]
Wards off all obstacles to the pitru[36] rituals
Guards He in various ways
The Destroyer of Khara[37] protects
Indwelling the frames of all jivas
Identifying Himself by those respective names.....7

Glory to thee, the Darling of Jaya[38], Granter of success
Dattatraya[39], Kapila[40], Mahidas[41] the lover of your devotees
The Primordial Purusha[42], the Total-Bliss and Knowledge,
Horse-faced, sin-redeemer, Hamsa
The strongest in three worlds, the prop of the whole universe
The Impeccable, worship Him to protect 8

Shannavati[43] worshipped by Akshara[44]
Calling Himself as Shannavati receives
The Virtuous deeds done devotedly at the rituals
The Ocean of Compassion guards
The Lord of the Brahmadjnanins[45] Himself
Becomes a sail for the life-ocean in several ways 9

He that grants this mortal frame
Can He not grant rituals for them?
Worshipping by Brahma[46] and others, having auspicious tales
Ever overflowing with noble gunas
Giver of joy here and here after, the Mountain-bearer[47]
Nectar-distributer, fueling Druhina[48] and others,
destroyer of titans 10

For Brahma and other Immortals
The Supreme, the Darling of Maya[49], Himself
Calling Himself as Swaha[50] fulfils at all times
Sankarshana offers rituals to Pitrus thro' Swadha[52]
He thro Swaha[53], Swadha[54], does fulfill
In fruits and corns Pradyumna[55], seeds Aniruddha[56]
dwell in these names 11

For man and animals call as Pradyumna[57], Aniruddha[58]
In the universe of the Golden-bodied[59]
The devotees worshipping in this way
Helps He cross life-ocean effortlessly
Granting four-fold[60] food to Pitrus[61]
Hari offers happiness by manifesting Himself 12

He that performs thro' mind, word and body
Deeds right and wrong unfailingly
And with devotion utmost
As an offering to the indwelling Krishna[62] in Vayu[63]
Does He receive it
And the Compassionate One grants happiness 13

Listening to the seven-formed[64] food offering
From the mouth of the erudite
Delaying not, remember
From time to time at the rituals Aniruddha[65] and others
Worship them, reveal not to the mean
That Lakshmi's Darling[66] Himself is the food,
the giver and recipient 14

Knowing thus offer everyday forgetting not
These seven-foods[67] ever to Govinda[68]
He does receive as doer's great yadjnas[69], removing all fears
Indiresh grants with compassion
And eagerness, unasked for
Offers joys, bliss divine to His devotees.....15

As a man holding a needle in his hand
Boasts of victory on a battle-field
Ignorant in this world
Worship not the Lotus-feet of the World-Master[70]
Filled with devotion and knowledge,
Wishing for dharma[71], artha[72] and
kama do they ever suffer. 16

The Slayer of Shakata[73] ever close to all jivas
Himself revealing not to this world
Does all deeds yet gets them done
The Fraudless to His devout ones
Ever known as the Giver of heavenly bliss
Ah, I can't narrate His greatness supreme.....17

The Darling of Lakshmi[74] dwells in Vaikuntha[75]
And other Abodes[76], indwells the Word.
The Nature, the One having lotus as His seat and others,
Dwells in all static and dynamic consciousness
The Chief cause for cosmogony resides as an integer,
Shows not, sports, as ghee in milk, in triple regions 18

In three yugas[77], the Primordial Supreme[78]
Consoling the noble ones, destroyed
Diti's[79] wicked sons to establish Dharma[80] on earth
The Compassionate manifested with His equipage
Displayed varied human traits
To all conscious creatures 19

The Chief Creator's cause indwells Prakriti[81]
Himself forms four and twenty tattwas[82]
Assuming in each that name and form
Creating this universe the Compassionate One
Manifests Himself in Aniruddha[83] form
Everyday does He show Himself in natural,
iconic and static forms 20

The atom-like jiva-bimba[84] dwells in the jiva as Amshi[85]
He Himself the mortal frame and organs
As ever roams as Amsha[86]
Experiencing all worldly things the Ever-blissful
Sudhama's[87] pal grants bliss, worldly grief and sorrow
Incessantly to gods, humans and titans 21

Wandering from one holy place to another
Tire not your frame, involve not yourself
In willful deeds, know that Brahma[88]
And all other conscious gods, earth, water, fire, air
Ether and other tattwas are
The abode of Paresha[90], ever adore Him 22

The two-formed jivas in these worlds
Ever dwell as mutables[91], immutables, subtle formed, redeemed
The manifest and unmanifest forms
The passive, the Supreme Word[92]
The primordial[93] difference of jiva and the inert
Including Hari[94] recall every where the basic
five-fold differences.....23

Know the difference between one jiva and another
The mutual difference between the inert and inert
That between conscious jivas and the Supreme
Ever knowing Him as the most singular
In this cosmogony at all regions presuming
These five-fold differences offer yourself at once
at the Impeccable's feet.....24

As per earlier narration, know the difference
Between the mutables and Immutable Rama[95]
And Madhusudan[96] among the mutables
The Nature and the Word, the time, from Brahma to grass[98]
Know the difference, reveal not this secret
To the stupid, meditate it everywhere.....25

As the lamp lights up another and
Drives the darkness surrounding
The house of things, shows things therein
He having Souparni's[99] darling as the vehicle
Pervades indwelling everywhere in every form
Exhibits His greatness unknowingly 26

As Lotus' crony reflects the rainbow
The triple worlds dazzle incomparably
As reflections to Shree Hari [100]
Know Him the Dweller of triple Abodes[101]
The most auspicious, dwells in all regions
Ever shines in the titan destroyer and Giver of
enlightenment and joy.....27

As a flawless cloth soaked in especial liquid
Placed in fire does diffuse
Its light everywhere without decay
The devotees of Dashanana's enemy[102]
Soaked in devotion are afflicted not by sins
Despite living in the ocean of life.....28

As in the ocean-treasure
All rivers ever do flow separately
In meandering supreme joy
Rama's[103] forms endowed with triple gunas
Ever manifest themselves in Hari
Dwelling differently and inseparably 29

As the crony of lotus disliked by an owl[104]
Can it ever tarnish the sun?
So in this poise indwells
The Lord of the World, knowing not to enjoy
The ignorant criticize while the devotees
Hearing this can they not rejoice? 30

In all conscious and unconscious jivas
Does the Master indwelling Vayu[105], the Lord of the Worlds
Ever, incessantly pervades unveilingly
Inducing curiosity in muting things
Tempter of the Titans[106] the Dauntless One
Sachchidananda[107], the Impeccable, the unaffected 31

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CANTO NOTES :-

f)	Kruti	- Goddess Lakshmi having name as Kruti, her spouse Pradyumna
2)	Pradyumna	- ibid.
3)	Vasus	- ibid.
4)	Ahankara	- three Ahankaras- Vaikarika, Taijasa, Tamas
5)	Jaya	- ibid.
6)	Sankarshana	- ibid.
7)	Rudra	- ibid.
8)	Brahma	- ibid.
9)	Bhoktru	- the one who accepts meals at the ritual related to the dead
10)	Maya's	- Goddess Lakshmi as Maya
11)	Vasudeva	- Maya's spouse, another name of Krishna
12)	Kala	- Annual ritual day of dead
13)	Pitrus	- ibid.
14)	Rudras	- ibid.
15)	Adityas	- ibid.
16)	Aniruddha	- ibid.
17)	Narayana	- ibid.
18)	Shannavati	- God as Shannavati
19)	Vasus	- ibid.
20)	Rudras	- ibid.
21)	Adityas	- ibid.
22)	Pitru	- ibid.
23)	Lakshmi's darling	- ibid.

24) Panchatmaka - The chief 5 names - Pradyumna, Aniruddha, Sankarshana Vasudev, Narayana.

25) Vasus - ibid.

26) Rudras - ibid.

27) Adityas - ibid.

28) Gurumantra - the holy name given by the Guru for chanting

29) Vasus, Rudras - ibid.

30) Brahma - ibid.

31) Chief deities - ibid.

32) Janardana - ibid.

33) Ninety-Six Janardana - One of the 24 names of the God

34) Eagle-charioteered One - ibid.

35) The Lord... Janardana = J=3, Na=5, 4=2+d=3=5=3555 forms

36) Pitru - ibid.

37) Khara - demon called Khara

38) Jaya - ibid.

39) Dattatraya } - One of the Avatãrs, born of
40) Kapil } Atri and Anusaya
41) Mahidas } - By these three names dwelling in Buddhi- directs properly.

42) Primordial Purusha - The Supreme Purusha - God

43) Shannavati - God as Shannavati

44) Akshara - Mahalakshmi as Akshara not subject to destruction

45) Brahmadjnanis - The Supreme God of the enlightened ones.

46) Brahma - ibid.
47) Mountain-bearer - ibid.
48) Druhina - Brahma and other deities
49) Maya - ibid.
50) Swaha - He Himself indwells the holy offerings at the dead parents' rituals.
51) Sankarshana - ibid.
52) Swadha
53) Swaha } Two wives of the Fire God.
54) Swadha - ibid.
55) Pradyumna - ibid.
56) Aniruddha - ibid.
57) Pradyumna - ibid.
58) Aniruddha - ibid.
59) Golden bodied - The Supreme Lord
60) Four-fold food - There are four types of food for the pitrus (Manes) viz, Swaha for God-symbol manes, Swadha for manes as manes, Phalakhaya for manes bearing human forms, Trunakhya for manes born as animals.
61) Pitrus - ibid.
62) Krishna - ibid.
63) Vayu - ibid.
64) Seven-formed - Manes after death seek shelter in seven different places. Not knowing to which region his dead ones are one has to offer seven types of 'anna' - food offering as follows:-

a) If the pitrus are in Devaloka, cooked food is offered.
b) If the pitrus are in Swarga food to Brahmins is offered
c) If the pitrus are in Yamaloka-pinda- a ball of rice is offered
d) If the pitrus are in hell a scattered portion of fallen ..bit is offered.
e) If the pitrus (the dead forefather) are evil spirits the remains of food is offered
f) If the pitrus are demons a large-scale food offering is made.
g) If the pitrus are born as humans food is offered at all times.

65) Aniruddha - ibid.
66) Lakshmi's darling - ibid.
67) Seven foods - ibid.
68) Govinda - ibid.
69) Yadjnas - ibid..
70) World Master - The Supreme God
71) Dharma
72) Artha
Kama
} Four achievements -Dharma righteousness, Artha- Material achievements, Kama- Desire fulfillment, Moksha- Deliverance
73) Slayer of Shakata - Lord Krishna who killed demon, Shakata sent by his uncle, Kamsa
74) Darling of Lakshmi - ibid.
75) Vaikuntha - the abode of the Supreme God
76) Abodes - ibid.
77) Yugas - of 4 yugas, Kruta. Treta. Dwapara, Kali
78) Primordial Supreme - The God
79) Diti - Kashyapa's wife who gave

		birth to demons
80)	Dharma	- ibid.
81)	Prakruti	- ibid.
82)	Tattwas	- ibid.
83)	Aniruddha	- ibid.
84)	Jiva-bimba	- ibid.
85)	Amshi	- God by that name
86)	Amsha	- God by that name
87)	Sudhama	- Lord Krishna's friend during his education at Guru Sandipani
88)	Brahma	- ibid.
89)	Tattwas	- ibid.
90)	Abode of Paresha	- The Supreme God, the God for Goddess Rama
91)	Mutables	- The things subject to destruction
92)	Supreme Word	- OM
93)	The Primordial	- Moolesh - The Supreme God
94)	Hari	- ibid.
95)	Immutable Rama	- Goddess Rama as Akshara
96)	Madhusudan	- ibid.
97)	Word	- ibid.
98)	Brahma	- ibid.
99)	Souparni's	- The God, having Souparni's spouse Garuda as His Vehicle
100)	Shree Hari	- ibid.
101)	Tirple Abode	- God's residing place - Vaikuntha, Shwetadweep, Anantasana

102) Dashanana's Enemy - Shree Rama who killed the ten-faced Ravana in Treta Yuga

103) Rama's - All the three forms of Rama, Shree, Bhu, Durga with their respective qualities.

104) As the Crony - Just as the sunrise is disliked by an owl..

Lotus' friend -the Sun.

105) Master ...Vayu , God indwells the Wind-God

106) Tempter of Titans - God gives ignorance by His temptations to demons

107) Sachchidananda - ibid.

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CANTO - XV

The Book of Life-Breath (Shwas Sandhi)

Here do I offer thro' my Master's grace
The essence of the nectar-divine with limited
Competency for ardent devotees' ears.

The Lord of Bharati[1] creates 360 japas[2]
In one moment residing tirelessly in each jiva
The life's cause, after completion of their
Respective mission send to
Earth, heaven and hell
The All-knowing, the Granter of all wishes.....1

Carrying out the inhaling-exhaling process
For 900 times in a host of jivas
Day and night ever vigilant
The Supreme Jiva[3] untiringly protects,
Dwelling at the lotus-feet,
The indwelling Supreme, Moolesh[4].....2

Know that a yãma has 2700 breaths
For the second yãma 2700 making 5400 breaths
8100 to the third yãma again
In twelve hours of the day
Has then thousand and
Eight hundred breaths 3

That in one day Vayu performs
21600 japas and
As per Mukunda's[5] command does and gets done
And guards the world
Worship Pavan[6] forgetting not his greatness
Can Rudra-Indra and others know His greatness?.....4

Three lakhs and forty thousand japas
Does a fortnight have; six lakhs forty-eight thousand
Breaths for a month. Marut seven meditates
These japas, helps cross the life-ocean
Rescues the virtuous souls
Guards them granting infinite joy.....5

The learned know two month span
As Rutu with breath-japas
Of twelve lakhs and 96000
The half year known as ayana
With thirty-eight lakhs 88000 japas
Thus should the erudite contemplate 6

In a year double of these japas
The Chief preceptor[8] performs while getting done
Wards off the calamities of those that contemplate so
Residing in God's opposers[9]
The Impeccable[10] conscious of them as Warden of Tamas[11]
Pretends Himself as worshipper of 'Soham[12] 7

While thus Vayu[13] worships
In all jivas, contemplating not so,
Ever dipping in all waters
In meditation sealed on antelope-skin
Pretending to be the most noble one
What good is ceaseless telling of beads? 8

Food and water both in the inner fire merge
Their presiding deities
Rudra[14] and Vayu[15] the presiding Rama do merge
And these deities three in Madhusudan[16] do absorb
Knowing thus with revence offer
And consume food and water, live in happiness.....9

Goat and eaters of leaves and grass
Ruminate and milch milk in abundance
Sothe Darling of Lakshmi[17] receives
His devotees' meanest deeds and
Guarda them offering His abode to dwell
The Compassionate, wish Granter, the Dark-hued,
the Self-blissful One 10

The hues in the moon, sun and fire
Their darkness, bright and blood hues
Of Rudra[18], Vayu and Bhargavi[19] indwell
Krishna[20], Hayavadana[21] and the
Destroyer of earth's wicked rulers
Calling Himself as the Triple Immanent[22]
On Earth as food, water, and air,
the Merciful guards all jivas 11

He that falls in the well, seeing not despite
holding a lamp in hand
Those ever lecturing on the import of the
Vedas[23]and Upanishads
Know not the transforming, functioning thereof
Of Lakshmi[24], Pavan[25] and others
Indwelling, impeccable chief deities
And think the jivas, not Hari as the doer and
Undoer of sins and noble deeds 12

The Wind-god[26], calling himself
Dweller in speech and mind
Residing in Varuna[27], Indra[28] and others
Does He ever meditate speaking, His forms and Gunas[29]
Us consoles, whose lotus feet by divine sages
Adored, the Supreme Jiva[30] utterer of the Vedic truth.....13

As legs, the speech and mind are
He two legs wherein reside
Pralhad's[31] patron, Sankarshana[32] in Vayu[33]
They that meditate on the Vedas, Shastras[34]
Puranas[35] in the form of conversation
The All-blissful granting joy guards all the virtuous ones..14

As the carrier of fragrance ever spreads
The flower-fragrance in directions ten
Giving delight to the nose and others roam
Ever adore and rejoice in
The virtues of Indiras[36] Darling
Remain as blind, deaf and dumb among the mean 15

At the Eastern entrance of Sankarshana's[37] abode
With Sandjna[38] the Sun, Saraswati[39] Brahma as sentries
Within them contemplate Lakshmi-Narayana[40]
The chiefs among the mortals crossing it meet
Narayana[41] the immanent in the frame
Adoring His gunas[42] in manifestations
rejoice in emancipation.....16

At the southern entrance of the Abode
Of the Expounder of the Word[43]
Dwell Shashi-Rohini[44], Vyana[45] and His spouse
At the inner entrance dwell Kruti[46] and Pradyumna[47]
The Pitrus[48] group does worship Gadadhara[49]
Ever are roving freely in His abode immaculate 17

At the Western gate of the Infinite Valiant's[50] abode
Dwell blissfully Swaha with her spouse[51] as Sentries
Ever adoring the gunas of the Supreme
There dwell Apana and his Spouse[52]
The queller Sankarshana with His spouse[53]
Thousands of sages dwell blissfully
contemplating Him in the Lotus-heart.....18

The self-blissful, Ramapati's gunas and forms[54]
Are adored in seven tunes by Tumbur[55]
And all other Gandharvas[56]
The deities of the northern gate of the Supreme's Abode
The king of gods and Shachi[57], Vayu and Samana[58]
Merge with the luminous Aniruddha, Shanti-pati[59].....19

Garuda[60], Shesha[61], Indra[62] and other immortals
Pushkara[63] and others sans senility
Delight seeing the top entrance
Bharati[64] and Udana[65] therein guarding
The most auspicious Maya-Vasudeva[66]
With Mukunda in the centre, ever rejoice.....20

Within the five-doored and guarded abode
Saraswati and Brahma[67] dwell with five forms each
The Lord of Lakshmi[68], theSelf-Soul, dwells
At the entrance beyond the second, the six kind[69]
Liberation deserving ones, knowing the basic differences
Kamsa's enemy[70] leads across life-ocean and liberates.....21

As a cleansed-vase shines
Dazzling the viewers' eyes
Cleaning the frame and decking it with the sacred seals
Ever pretending as the virtuous,
following the condemned shastras[71]
Knowing not the secret of the Supreme Jiva's Teaching[72]
Of what use doubting it as useless? 22

As waves shows themselves in the ocean
So ever are the Supreme's manifestations as
Hamsa[73], Hari[74], Hayavadana[75], Krishna[76] and others
Each indwells Lord Padmanabha[77]
Endlessly in all creatures' Original frame[78]
Leaving not the Bimba[79] form ever dwell
they separately... 23

As in the ocean glide joyfully crocodile and
Other creatures day and night alike
So the triple worlds in the World-Master's Embryo
Dwell jivas as'reflection'[80] known
Ever do they bear Hari's name[81]
His form primordial[82] 24

As the mother's suitable food consumed
The foetus in her embryo grows
Day after day so is to all jivas
Padmanabha[83], Himself consumes all food-essence
Offers them to eat and guard
The Father of Janhavi[84], Cause for birth and death,
the flawless the Mysterious 25

A s slave to desire becomes slave to all
They that are desireless all become their slaves
He that worships the lotus-feet of Lakshmipati[85]
Disinterestedly, pleased does He
Along with Rama[86] offers Himself
To him, the Ocean of Compassion, Shree Hari[87].....26

Unable to find the beginning or the end
Of Bhageerathi[88] he that bathes at one place
Becomes free from all faults so does he that sees
The pure, the Impeccable, the boundless
In all Gunas[89] and adores the One
Is ever known as the blessed and consummated.....27

Vasudeva[90] likened to the whole cotton flowers
Sankarshana[91] be the cleaned cotton
In the threads of the cotton Pradyumna[92] dwells
In the finished cloth dwells Aniruddha[93]
Narayana[94], the Darling of Lakshmi[95] Himself shows
As enlighterment ever honoured the Honourable.....28

Narayana[96] along with Lakshmi
Resides thro' the warp and weft forms
Of the four-fold forms, the Lord of the World
Guards thro' cold, heat, rain and storm
Leaving not a moment, as a sentry
Know this and ever worship on this mission-land
the all pervasive One 29

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CANTO NOTES :

1)	Bharati	- The spouse of the Wind God-Vayu
2)	Japa	- Meditating upon God on rosary/beads
3)	Supreme Jiva	- Paramatma
4)	Moolesh	- ibid.
5)	Mukunda	- ibid.
6)	Pavan	- Another name of the Wind-God
7)	Marut	- The Wind God, Vayu
8)	Chief Preceptor	- The Chief Guru-Preceptor to all Mortal Jivas i.e. Vayu
9)	Gods Opposers	- demons deserving to be in dark dungeons.

10) Impeccable	-	Ref. to the Supreme God as Impeccable
11) Warden of Tamas	-	God as Hamsa among Tamasics
12) Soham	-	That Supreme God, I'm that God-Aham
13) Vayu	-	ibid.
14) Rudra	-	ibid.
15) Vayu	-	ibid.
16) Madhusudan	-	ibid.
17) Darling of Lakshmi	-	ibid
18) Rudra	-	ibid.
19) Bhargavi	-	Goddess Lakshmi
20) Krishna	-	ibid.
21) Hayavadana	-	ibid.
22) Wicked rulers	-	Wicked Kings and demons
23) Triple immanent	-	Manifested as Rama, Krishna Parashurama to kill demons
24) Vedas	-	ibid.
25) Lakshmi	-	ibid.
26) Pavan	-	ibid.
27) Vayu	-	Wind god
28) Varuna	-	The regent of the ocean and the Western quarter
29) Indra	-	ibid.
30) Gunas	-	ibid.
31) Supreme Jiva	-	Jeevottama i.e. Vayu
32) Prahlad	-	The son of Hiranyakashyapu Prahlad was in ardent devotee of the Lord who protected Him.

33) Sankarshana	-	ibid.
34) Vayu	-	ibid.
35) Vedas	-	The chief Hindu Scriptures
36) Puranas	-	Hindu Mythologies narrating God's greatness
37) Indira's Darling	-	The Supreme Lord-Indira is another name of Goddess Lakshmi
38) Sankarshana	-	ibid.
39) Sandjna	-	the Sun-God's Spouse
40) Saraswati	-	ibid.
41) Lakshmi - Narayana	-	ibid.
42) Narayana	-	ibid.
43) Gunas	-	ibid.
44) Word	-	ibid. - OMKAR - symbolising the Supreme God.
45) Shashi - Rohini	-	The moon and his spouse Rohini
46) Vyana	-	Wind-God as Vyana and his spouse
47) Kruti	-	Goddess Lakshmi as Kruti
48) Pradyumna	-	ibid. Kruti's spouse
49) Pitrus	-	ibid.
50) Gadadhara	-	God as Gadadhar (holder of mace)
51) Infinite	-	Boundlessness of the Supreme God
52) Swaha	-	Vasudev with his spouse Swaha
53) Apana	-	Vayu as Apana
54) Sankarshana with	-	With his wife Jaya

55) Ramapati's Gunas	-	Lord Narayana's infinite qualities
56) Tumbur	-	Narad and Tumbur, the divine musicians
57) Gandharvas	-	Celestian musicians - a class of demi-gods
58) Shachi	-	Indra's wife
59) Samana	-	The Wind-God as Samana
60) Aniruddha Shantipati	-	God as Aniruddha with wife Shantipati
61) Garuda	-	ibid.
62) Shesha	-	ibid.
63) Indra	-	ibid.
64) Pushkara	-	Pushkara and other gods
65) Bharati	-	ibid.
66) Udana	-	Vayu as Udana
67) Maya-Vasudeva	-	Lord Vasudeva with His Spouse Lakshmi as Maya
68) Saraswati and Brahma	-	Lord Brahma with his spouse Goddess Saraswati.
69) Lord of Lakshmi	-	ibid.
70) Six Kind	-	The liberation emerging beyond two doors from five doors-Ref. Six types of liberation.
71) Kamsa's enemy	-	i.e. Lord Krishna who killed Kamsa, the demon
72) Condemned Shastras	-	those who despise the scriptures
73) Supreme Jiva's teaching	-	The teachings of Guru Madhavacharya, The Jeevottama

74) Hamsa - ibid.
75) Hari - ibid.
76) Hayavadana - ibid.
77) Krishna - ibid.
78) Padmanabha - ibid.
79) Original frame - the primordial form of the Jiva
80) Bimba - ibid.
81) Reflection - ibid.
82) Hari's name - ibid.
83) Primordial - ibid.
84) Padmanabha - ibid.
85) Janhavi - ibid.
86) Lakshmipati - ibid.
87) Rama - ibid.
88) Shree Hari - ibid.
89) Bhageerathi - ibid.
90) Gunas - ibid.
91) Vasudeva - ibid.
92) Shankarshana - ibid.
93) Pradyumna - ibid.
94) Aniruddha - ibid.
95) Narayana - ibid.
96) Darling of Lakshmi - ibid.
97) Narayana - ibid.

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VOL. II

CANTO - XVI

The Book of Granted Freedom- Datta Swatantrya Sandhi

Here do I offer thro' my Master's grace
The essence of the nectar-divine, with limited
Competency for ardent devotees' ears.

Hari, the Creation's primordial cause from
His infinite Gunas[2] of freedom extracts
Four hundred[3], grants one quarter
And sixty-seven to His spouse[4], keeps 132 ¾ for Himself
By dividing His gunas in this way
Is He known as the Three type[5].....1

In Brahma[6] does He keep forty-two gunas
Forty-eight in Vayu[7], twenty in Shesha[8]
Fifteen each in Manmatha[9] and Indra[10]
Ten each in the presiding deities divine
In all jivas does He keep
Ten gunas, He the Impeccable One 2

In Kali[11] and other demons[12]
Are five and forty gunas, thus
Contemplating worship devotedly, unforgettably
Wander on earth praying
To Him, the Abode of Lakshmi[13]
He does guard in all regions as comrade 3

Like a monarch that grants
The sovereignty of Dharma[14] to his ministers
And exacts stately duties thro' them.
So does He, worshipped
By Brahma[15] and all grants His sovereignty,
To the liberated, demons and men getting work done,
Himself doing in triple jivas[16] 4

Fruits of noble deeds and sins thus does
The Ocean of Compassion distribute
Among gods, titans and men differentiating in the reward
Inflicting pain does He to the faithless
Bestows their beginningless fruit-deeds to the devotees
Grants happiness to the eater of the suitable fruits 5

By appeasing the shopkeeper with an onna-offer[17]
For a ruby robbed thereof
So does the Divine Master ever steal away
The fruits of the demon's charity, yadjna, other deeds
Grants a little happiness to them
And makes them feel intoxicated 6

Like the calm moonlight of the one having
Antelope's sign[18], increases by and by
And shows the creatures by removing darkness
They that meditate upon the One with Vainateya[19]
as His vehicle
Such great souls' knowledge
And devotion increase giving them bliss.....7

As a thief without monarch's knowledge
Robs the wealth in day offers it to Him
He disregard of his crime does pardon, punishing not
So do they offer all deeds
Proper and improper to surrendering Krishna[20]
Madhava[21] accepting his original nature
grants bliss and His abode 8

The indwelling food-giver for the mortals
As earlier stated entering as the food-form in the jiva[22]
Functions untiringly
Ever Himself doing, gets done
Known as the fulfilled by the deities and all
Certainly recognized as beyond triple gunas[23]
indwelling the deities 9

As a water-drop in the milk ocean dropped
Can it distort the ocean
Water does ever assume that form
He that adores the destroyer of Kali[24]
The evil deeds of the noble birth
Are purified offering all achievements 10

As a mother does her baby fondly kiss
Hugging the babe feeding on her milk
So does devotees that adore the Lotus-feet
Of the Immeasurable One[25]
The indwelling mortal's vessel Himself
Ever, everywhere does bestow happiness 11

As a gardner, to grow his seeds sown in soil
Does guard and water his plants lovingly
Hayagreeva effortlessly does create
The jivas in the triple worlds[26]
Allowing them not to cross their bounds
Does He guard them at all times.....12

Despite water in land as a thirsty man
Oblivious, uplifts his face in directions and heavenward
Finding not water grieves
Knowing not the Indwelling
Shree Manorama[27], in everyone ever do
The ignorant worship other gods in devotion.....13

Knowing Vaikuntha[28] as the Supreme reward
Maharloka[29] as the mixed one, and the earthly
As the mean one, worship in devotion
The demon's Foe[30] and the sorrowfree
He that ever surrenders to Him
The father of Bharateesh[31], the kind One never deserts.....14

As a mother feeds her ailing infant
With powdered medicine sweetened in jaggery and water
The All-knowing Badarayana[32]
Has to the devouts offered as a gracious gift
By narrating Bhagavata[33] and other works[34]
As Dharma and Artha[36] as rewards 15

Like the mountain from far as clouds plain
Approaching show fear of snakes and tigers
They that know life's pleasures
As futile and dreadful ever
Therefore the erudite ever do
Worship the darling of Rama[37] 16

Like a mud-pot dried in the sun
Holds not water.
So does he that regards himself as sovereign
Whatever deeds such stupid one does
Food, charity, ablutions and others
Leak away inflicting mere fatigue 17

Two initiations inner and outer
Be initiated by the seers knowing them
Cast off the inveterate malice
Contemplating on Hari as the Supreme
With feet worshipped by deities
Beyond birth-cycle, the Blissful and Omnipresent.....18

Not are these things as mean, no Upadeya[38] object
No justice, injustice, no dharma or adharma
No malice, no jealousy
No parents, He alone the Lotus-eyed
He that surrenders thus led by Him crosses life-ocean
As a floating fruit, allowing not to sink.....19

Dullard though, he that donns
Himself with the sacred sandal-paste and seals
Wears garlands of beatel and lotus leaves
Round his neck, and ever adores
As Mukunda[39], Darling of Shree[40] and Bhu[41]
Venerated in triple worlds, Lord[42] of all,
my family God guards 20

Hubris of youth and wealth might give men
Leadership and monarchy, but
Who aptly called you when you were in mother's womb?
When the soul leaves your frame
Your dominance does run away
Show then if they be by your side 21

The primordial Vasudeva[43] is ever
The sole Supreme One, Brahma[44], Rudra[45],
Shacheesha[46], and other immortals are His slaves
Leaving this righteous path he that worships
Himself as Divine, his physical
And regional agonies[47] why should He relieve 22

The Supreme Brahma[48] has
The Triple-world-pervasiveness, their governance,
Maintenance, controlling Power and sovereignty
For these and other gunas has not lacuna
Ever are they same, ever His manifestations
Sever they not from Him, as servility from the jivas.....23

The eternally new, beyond defects
The Supreme, the Supreme Word, cause for Worlds[49]
The indwelling speech and mind
The One engrossed in the dialogue
Indwelling as Datta[50], Kapila[51], Haya[52], separately in jivas
Promoting them as per their Karmas[53] 24

Srutis[54] are His Words the faultless Srutis His punishments[55]
the creation of jivas and Prakruti[56] His icons are
Know your all other deeds as worship
To the Lord of Lakshmi[57], ever meditate
Ask not even in your dream
The four Purusharthas[58].....25

As a monarch does offer wages
To his obsequious servants as per services rendered
Thereby grants them happiness
The Crony of Vayu[59] grants bliss
To the bards offering songs in celebration of His gunas[60]
In this and other worlds 26

Like a lamp extinguished in the day light
With Hari[61] in vicinity joy becomes bliss
Think this not as formal, the sins of the virtuous
Become the noble deeds
While the sinners' deeds noble
Do become their sins 27

As a merchant hankering after wealth
Does wander from house to house
To hear the teachings from the Sastras
Contemplate, advise the deserving,
Keep not even in dreams the wickeds' company
The Sovereign Divine grants
happiness in double worlds.....28

The deviating organs of sense, deed and elements
Are cause for several births for triple jivas
At all times
Obviating the triple illusions[62]
Unentrapped by the foes, forget not
To contemplate the Prop of all ever, everywhere 29

If organs are themselves the doers of deeds
In sleep state why does man answer not?
When He grants conscious state
Do functions begin but when
Four sleep states befall why does
He obviate them, himself boasting as having free-will?....30

These are not words of ruse
But are utterances of Smruti[63] and Shruti[64]
Considered are these as rungs for liberation[65]
He that meditates on each word in devotion
Grants him the natural bliss
The mankind therein unaffected by life-fears.....31

The beads of the Supreme gunas of Shrinivasa[66]
Propounded by Maddhwa cult are
Worn into a garland by the Supreme Jiva and offered to
Lord of Muse of Poetry
For the Inward eye of the erudites it is superb work
For the ignorant one shows as disgusting
Like a ruby placed in an ape's palm.....32

The Lotus-feet served by Shree[67], Brahma[68]
Garuda[69], Shesha[70], Rudra[71], Vayu[72], Indra[73]
Manmatha[74], the Sun the Moon, gods of directions
Rishis, Gandharvas[75], demigods, seers, sadhaks
These devotees that depend on His Ocean of Compassion[76],
Are ever guarded by Moon of the Lotus-heart 33

Revered as finding it of inferior tongue[77],
Probing Seemg it not, may wise men repudiate it,
What though in Prakrut[78] tongue?
It overflows with gunas of Madhwa[79]
Hearing them can the erudite
Ever not be overwhelmed? 34

Seeing the haloed sun the thief
Bows not in obeisance nor rejoices,
His despise and condemnation dim him not
Being not in Sanskrit composed the mocker rejects
He that listens with utmost faith
The Lotus- eyed[80] ever dotes on him.....35

The water of the Ganges flowing thro' the fallen's head
Can it be holy water?
The verse sans dedication are viewed as bad by the wise .
The verse that celebrates the Darling of Kruti
Itself becomes the one in Sanskrit written
And those that hear and tell with devotion
grants the noble path.....36

Heard not the Vedas, Shastras nor the holy texts
Nor ever heard the wise discourses of the sages in company
What the Grace of the follower of Modateertha
Narrated compassionately
The Darling of Rama-Madhava,
The Lord of the Worlds taught all therein.....37

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CANTO NOTES :

1) Creation's primordial cause- the chief cause for creation
2) Gunas - ibid.
3) Four hundred - divides the granted freedom into four hundred parts.
4) His Spouse - Goddess Lakshmi, the World Mother.
5) Three type - the Supreme Lord grants triple freedom viz, Datta, Swagat and Sarva Swatantrya, hence known as three-legged, also protects three type jivas
6) Brahma - ibid.
7) Vayu - ibid.
8) Shesha - ibid.

9) Manmatha - ibid.
10) Indra - ibid.
11) Kali - ibid.-a demon, ruling Kaliyuga -the present Yuga
12) Other demons - all other wicked demons filled with Tamas
13) Abode of Lakshmi - the One who is shelter to Goddess Lakshmi
14) Dharma - ibid.
15) Brahma - ibid.
16) Triple jivas - ibid.
17) Onna offer - offering a very insignificant-valued onna-Ajwain-carom seeds one of the spices in exchange for a ruby.
18) Antelope's sign - The moon who has tha sign of a deer
19) Vainateya - the Son of Vinita Viz. Garuda-the Supreme God's vehicle
20) Krishna - ibid.
21) Madhava - ibid.
22) Jiva - ibid.
23) Triple Jivas - ibid.
24) Kali - ibid.
25) Immeasurable one - ibid.
.26) Jivas in triple worlds - ibid.
27) Shree Manorama - Another name of Goddess Lakshmi
28) Vaikuntha - ibid.
29) Maharloka - one of the 7 higher worlds-Bhoolok, Bhuvariok, Swarlok, Maharlok, Janolok, tapolok,

		Satya /Brahmalok
30) Demon's foe	-	ibid.
31) Bharateesh	-	the spouse of Bharati viz. the Wind-God, Vayu, whose father is the Lord Supreme.
32) Badarayana	-	Vedavyasa - who divided the Vedas
33) Bhagavata	-	One of the 18 Puranas
34) Other works	-	The Mahabharata etc.
35) Dharma	-	ibid.
36) Artha	-	ibid.
37) Rama	-	ibid.
38) Upadeya	-	the Chief cause for giving-here to the Prakruti
39) Mukunda	-	ibid.
40) Shree	-	ibid.
41) Bhu	-	ibid.
42) Lord	-	ibid.
43) Vasudeva	-	ibid.
44) Brahma	-	ibid.
45) Rudra	-	ibid.
46) Shacheesha	-	the spouse of Shachi i.e. Indra
47) Regional agonies	-	related to the regions.
48) Supreme Brahma	-	Parabrahma - The Supreme God.
49) The Supreme	-	The Supreme God the cause for all creation and the Supreme World.
50) Datta	-	God as Dattatreya in the jivas deserving liberation.

51) Kapila - God as Kapila in the jivas ever engaged in life (nitya Sansari)

52) Haya - God as Hayagreeva in Tamasic jivas

53) Karmas - deeds good and bad

54) Srutis - The Hindu holy scriptures handed down by Rishis through listening.

55) Srutis His punishments - the Don'ts ordained in the Vedas and Srutis are like punishments to the jivas.

56) Prakruti - Earth etc. Elements

57) Lakshmi - ibid.

58) Purushartha - Chaturvidha Purushartha, Dharma, Artha, Kama, Moksha.

59) Crony of Vayu - friend to the Wind-God, Jeevottama, viz. the Lord Supreme

60) Gunas - ibid.

61) Hari - ibid.

62) Triple illusions - the triple jivas - undergo triple illusions viz. Karak, Kriya and Dravya - the Supreme Lord protects the deserving from such three Illusions - Muktiyogya, Nityasamsarin and Tamoyagya.

63) Smruti - The Hindu scriptures- enjoining the code of conduct through hearing and memory

64) Shruti - do

65) Rungs of liberation - steps leading to liberation.

66) Shreenivasa - Another name of the Lord Supreme
67) Shree - ibid.
68) Brahma - ibid.
69) Garuda - ibid.
70) Shesha - ibid.
71) Rudra - ibid.
72) Vayu - ibid.
73) Indra - ibid.
74) Manmatha - ibid.
75) Gandharva - ibid.
76) Ocean of Compassion i.e the Lord Supreme
77) Inferior Tongue - any other language than Sanskrit (the language of Gods (Devabhasha) is considered inferior.
78) Prakrut - Language considered as inferior
79) Madhava - ibid.
80) Lotus eyed - i.e. the Supreme Lord having the eyes as beautiful as lotus petals.- Kamaladalanetra

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CANTO - XVII

The Book of Self Freedom (Swagat Swatantrya Sandhi)

Here do I offer thro' my Master's grace
The essence of the nectar-divine, with limited
Competency for ardent devotees' ears.

That guna[1] of self- freedom that Shree Hari[2]
Granted to Brahma[3] and others[4]
The ruler of Bhrugu[5] narrated to King Indradyumna[6]

The ever free Supreme Vishnu has Maya[7]
As His Spouse, the resident of His heart
The Lotus-born[8] and Prana[9], His two Ministers
The dearest in doing His deeds, the snake-decked,
And Shesha[10], Garuda[11], the immortal Indra[12],
the Sun and others
Are as Presiding organ-deities known 1

Like the presiding deities of gods, Kali[13]
And other demons, the instigators in all frams
Themselves function in all deeds
Ike Brahma[14] to gods Kali is the meanest of the mean
Madhu[15], Kaitabha[16] and Krodhi[17] are the Chief
Presiding demons in the meanest ego 2

Like the gods ever do these assume
Their names in organs to do the deeds
As a monarch offers wages
To the servants as per the quality of their deeds
Hari has His Self-freedom
Distributed amongst these all.....3

Of His indescribably boundless freedom of gunas
Does He divide in four of which one fourth
And its half grants He to the Supreme Vayu[18]
To the Four-faced[19] one does He grant five and quarter
Dividing the one into gunas[20] double tens
Of these posit in Sadashiva[21] 4

Of the remaining does He posit one and half
In Indra[22] and Kama[23], One among,
Deities from Prana[24] to Pushkara[25],
One in all presiding conscious jivas
Four and a half to Kali[26] and other titans[27]
Ten gunas does He divide into three parts
Granting one to Indra[28], keeping two for Self.....5

Thus the principle of freedom does
The joyful player with Rama[29]
divide amongst gods, men and demons
Himself sporting therein
Indwelling the triple jivas unaffected
Himself, doing, goads done
And at the time of deluge
Grants each salvation deservedly.....6

As a lamp in a dwelling
Shows in its light things to the seer's eyes
So does Hari manifest in all regions
As the ever-Blissful sport every moment
With His three spouses Shree[30], Dhara[31] and Durga[32]
There occur triple deeds for the triple jivas[33] 7

He that offers all his conflicting deeds
Performed by organs to Him, Govinda[34]
Receives his noble deeds extinguishing his sins
The Lord of Indira[35] does transfer to the devotees
The noble deeds of His slanderers
And the devotees' sins He to the latter's suffering 8

The mortals criticizing not from time to time
The instigators of sinful deeds
And praising not the noble deeds of their superior
In such a one incur the crimes
Inflicted by the assassination of cow, Brahmins
And women, doubt this not, it's proven by all Shastras[36].....9

His Self-freedom and gunas does He divide
Between Hiranyagarbha[37] and others
And to kali[38] and other demons' family[39] grants
The fruits of noble deeds and sins deservedly
The Ocean of Mercy to the weak one not knowing
Does He teach them all to experience.....10

The truth, the Victor[40], to grant deeds noble and sinful
To all does into forty parts divide
Granting an iota to the mortals
Offers might to the minutest atom
Himself experiences making thro' worldly things
All jivas to undergo experience 11

Can ever light and darkness dwell at the same place,
Has a mountain the fear from
Wandering and cold and heat
Indwelling the immeasurable jivas
The Darling of Lakshmi[41] functions
Like a Lotus-leaf in a lake 12

Like to the Lotus-born, the chief among gods to Kali[42]
Shambar[43] and a host other demons[44]
Does He divide sins and noble deeds
As the ocean-water filled into the size of a pot
In all reflections[45] does He reside
Granting them fruits as they deserve 13

Such be the secret of Vishnu[46]
Narrated by the one born
in Bhrugu family to Indradyumna[47]
'May the initiated ever hear unegoistically
Here do I beseech the learned hosts
In utmost humility.....14

The Dauntless One, the Lord of the Universe,
Brahma's Parent[48], the uncle's Killer[49], Madhwa's beloved[50]
The Creator of all creatures and Elements,
The Possessor of innumerable Sun's luminosity,
King of kings, Rescuer of Gautam's[51]
wife and of the destitute
The Guru of gurus, World's Lord ever guarding
His surrendered devotees.....15

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CANTO NOTES :-

1)	Guna	- ibid.
2)	Shree Hari	- ibid.
3)	Brahma	- ibid.
4)	Others	- Other gods
5)	Bhrugu	- Born in Rishi Bhrugu family Lord Parashurama
6)	Indradyumna	- the King
7)	Vishnu has Maya	- Lord Vishnu with Maya as His Spouse
8)	Lotus-born	- Bama, who emerged from god's Navel-lotus
9)	Prana	- the Wind-God
10)	Shesha	- ibid.
11)	Garuda	- ibid.
12)	Indra	- ibid.
13)	Kali	- ibid.
14)	Brahma	- ibid.
15)	Madhu	} The Chief demons
16)	Kaitabha	
17)	Krodhi	
18)	Vayu	- ibid.
19)	Four-faced	- ibid.
20)	Gunas	- ibid.
21)	Sadashiva	- another name of Shiva/Rudra
22)	Indra	- ibid.
23)	Kama	- ibid.
24)	Prana	- ibid.
25)	Pushkara	- ibid.
26)	Kali	- ibid.
27)	Titans-other demons	- ibid.
28)	Indra	- ibid.

29) Joyful Player with Rama- It is Supreme Lord's sport with Goddess Lakshmi

30) Shree
31) Dhara
32) Durga
} Dharadevi -Shree-Bhu-Durga forms of Goddess Lakshmi

33) Triple Jivas - ibid.
34) Govinda - ibid.
35) Lord of Indira - i.e. Narayana
36) Shastras - ibid.
37) Hiranyagarbha - Brahma
38) Kali - ibid.
39) Demon's Family - all other demons who are tamasic
40) Victor - the Supreme Lord ever Truthful and Victorious
41) Darling of Lakshmi - ibid.
42) Kali - ibid.
43) Shambar - a demon
44) Other demons - having tamasic gunas
45) Reflection - Pratibimba- ibid.
46) Vishnu - ibid.
47) Bhrugu - ibid.
48) Brahma's Parent - i.e. the Lord Supreme
49) Uncle's killer - ibid.
50) Madhwa's beloved - the Lord Supreme - The One loved by guru Madhwa
51) Gautam's wife - Ahilya who was turned to stone by her husband, Gautam's curse, later came to life by Rama's feet-touch.

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CANTO - XVIII

The Book of All Freedom (Kreedavilas Sandhi)

Here do I offer thro' my Master's grace
The essence of nectar-divine, with limited
Competency for ardent devotees' ear.

The Life-story of Shreenivasa[1]
With intense love to strengthen,
Rishi Shounak is offered by chief Soota's grace

Digestion, eating, walking,
Talking, love-making sleeping, observing,
moving or standing still
Are these ever possible for the jivas[2]
By the lndweller of the impeccable Rama's[3] abode
Himself dwelling in every jiva[4]
Does perform deeds righteous and sinful,
worship knowing this.....1

The Granter of the throne known Vishtarashrava[5]
Ever enters the mortal frame
Performs numerous deeds, calling it as living
Rejoice seeing him, served by the inferior
The moment the indwelling[6] one leaves
Condemned is it as a corpse.....2

For the sport, for off bestowing the deserved reward
Does He grant the frames
Himself indwelling Brahma[7] and others does
the Self-desired pervade
Performs numerous deeds,
Indwelling the wicked demons
Know that He neither profit nor loss has 3

The One adored by Lakshmi[8], Brahma's Lord[9]
The indweller, in Vayu[10], Rudra[11], Indra[12], gods and demons
As President, performs functions in all
The imperishable, the Eternal Truth,
Ever functioning in all unaided
The Unique One Himself protects all worlds 4

The primordial Supreme's spouse Shree[13], Saraswati[14] and Girija[15]
Shachi[16], Rati[17], Rohini[18], Sandjnya[19], Shataroopa[20],
And in all other female deities does He in that form dwell
Residing thus grants devotion
For Himself fulfilling
Their desire deservedly.....5

Like children at play making their wooden horse
The Darling of Lakshmi[21] posting
Self-freedom in Brahma[22] and other gods
Sports ever being favourable
To His ardent devotees
Unfavourable to the demons shows Himself not.....6

The one having Souparni's[23] lord as his vehicle
Calling Himself by numerous names and forms
Residing beside them performs all deeds
Both sins and noble deeds does He make them
Experience as per their original natures
The altruistic One God of Gods, the Whole,
Sachchidananda[24] 7

For One that ever longs, fatigues, loses himself
In pleasures of food, slumber and sex
How can he know the glory of the One Worshipped by Rama[25]
Forgetting the earthy pleasures he that grasps
The import of Shastras[26], happily
Adores rapt in devotion does ever know 8

The knowledge of the Giver of bondage and salvation
Cannot the stupid ones obtain
The experience of joy as water-drop, grief a mountain
Knowing this not expect happiness from gods
Can there ever be the joy of liberation
For the One who worships not Mukunda[27]?.....9

As a monarch bestows his grace
Upon his minister and men to get his work done
Rewards and punishes them
So does Janardana[28], ever unconquered among all
Himself doing all deeds
Does subject all jivas to the fruits.....10

Vasudeva[30], to grant a little of His liberty
To Brahma[31] and other gods immortal takes His own guna
Divides it half into four parts, of which
Divide one into hundred, giving 52 gunas to Brahma[32]
Forty-eight to Vayu[33], half of Brahma's[34] gunas
To Saraswati[35], to Bharati[36], Vayu's[37] half gunas does
He give 11

The second part does he into 100 divide[38]
Himself kept 20 gunas in Umesh[39]
Fifteen in Indra[40], in Manmatha[41]
Equal numbers, in all gods ten
Ten in the congregation of jivas
45 in demons.....12

The Supreme Cause divides His liberty[42]
Among triple43 jivas, keeps two parts for Self
One for Lakshmi[44], grants three-formed
freedom for the triple jivas
As a monarch exacts labor from him subordinates
For his liberty to judge their vices and virtues
So does He divide jivas into three types[45].....13

To the righteous ones assisting the noble deeds
Does He transfer the noble-fruit-reward of
Kali and other demons
The sins of the virtuous does He give
To the titans and their accomplices
The Ocean of Compassion
Helps His devotees in this way.....14

Those that utter as equal one for the Unequalled One[46]
And are jealous of His devotees
Declare difference between the Virtuous one and His Virtues
Those that hate the ones
Doomed with five-secred seals, namas[47]
Demons are those that hear not His tales[48] do
hear material ones 15

Demons are those evil jivas[49], the despisers
Of the gnostic deeds of the righteous
Serving not the God of gods
But life-long servility
To the ignoble ones
Becoming victims of ignorance 16

Those with desire, greed, arrogance
Inflicting violence, pretending illness, hypocrites and deceitful
Suspicious of the Avatars[50], of the triple-realm Dweller[51]
Calling them separate, His delight as incomplete
Worshippers of meaner deities[52], eating the prohibited[53]
The tamasic[54], blinded by wealth and ego
increase the tamas[55] 17

Gnosis, devotion, detachment
Hearing of Puranas, Shastras[56], meditation
Charity, plan, self-control, Yadjna[57], truth, non-violence
Ruth, contemplation, adoration of the Sacred Name,
Silence, chanting, penance, rituals, ablutions,
Mantra, prostration are the gunas of the righteous 18

By the arrival of an iota of His
Gunas of liberty, flaws and virtues do appear
In the triple Sattwasattwa jivas[58]
Granting breath, eating, wandering
Joys-sorrows, dream, sleep, awakened state
To the consciousness within 19

Keeping half of the self-liberty does He[59]
Divide the other into two as did Janardana[60]
Offers His granted freedom as in the past
The Father of Ganga[61] residing as liberty
Within Brahma[62]' Vayu[63], Rudra[64] and other deities[65]
As per their respective merit for the progress.....20

The axe-holder's Brother[66] Himself performs deeds
Knowing this not, in their ego, the jivas think
As they do the deeds, they are the noblest
He grants them double fruits for such sins
By snatching the virtuous deeds of demons
Keeping for Himself grants to
His devotees as per merit.....21

As the shadow of the tree behaves
Responding to the beams of the crony of the lotus;
Because the Lotus-eyed has pervaded all
The deeds mean and noble do manifest
For erudite devotees ever relate
The Lord of Shree as the Supreme
amongst the Supreme.....22

The root-cause Mahalakshmi known as Prakruti[67]
Residing in all when offers
For sport to Her Spouse[68] sins and noble deeds
As water dropped in the milk -ocean[69]
Is called not water so are the deeds
Of the jivas ever called as auspicious ones.....23

Can ever the triple deeds of the triple jivas[70]
Affect the whole, the All-knowing Sachchidananda[71] ?
Can ever in this world, termites devour fire ?
He that devours this universe
Brahma[72], Rudra[73] and other immortal deities[74]
The Devourer of the deluge has ever the fear of sins? 24

Joy as Southern part for Sachchidananda Hari[75]
Joy be His northern part[76]
So do Ruk[77]and Srutis[78] ever proclaim
One as material joy
The other outward happiness
So known as Modpramod[79] 25

Can ever all rivers of earth
By rains make the ocean overflow
Or drain away without rains
The Absolute, the Impeccable One[80]
The-Self-delighted, can ever words
Or deeds, noble or evil affect Him?.....26

On the tree of the mortal frame
Ever dwell twin-birds[81] in intimate comraderie
The Jiva-bird experiences the fruit-deeds"
Shreehari Himself draws the essence
Inflicts all sin upon the treacherous Kali and other titans[82]
Grants joy and pain to all others[83] 27

On seeing the light of the sun-beams
As the darkness disperses
So does the sin surge as seeing Lakshmi-Ramana[84]
Like the sins of Brahma[85] and other deities
Are burnt away by Agni[86]
Hari does to ashes reduce the sins 28

Tenth part of four hundred does He grant[87]
To those other than gods and demons
To Diti's[88] sons and to gods
Does He grant pain and pleasure
To the ignorant creatures of triple jivas
Does He give food, joy, death, pain
deservedly to ants and flies.....29

In the eternal dark dungeon called Andha tamas[89]
Along with his followers does Kali reside
In the never-returning world in his hatred
The King of Satyaloka, Chaturmukha[90]
Along with the deities of tattwas[91] attain emancipation
By worshipping in devotion His Lotus-feet.....30

Forgetting not rituals and things forbidden
If offered at the Feet of Madhu's foe[92]
He does grant the fruit-reward to Aditi's[93]
sons and to demons sins
If offered not to the Sudarshan-holder[94]
The demons snatch away the deeds virtuous
As fruits ever snatched from unowned trees.....31

As a lamp abandoning the dirt from ginjali oil
Does indraw oil pure to spread light in the temple
Dispelling all darkness
So does the deeds righteous performed
By Kali[95], other deities of their race
Does He grant their fruits to Brahma[96]
and other and sports everywhere 32

Like to the two-headed Agni[97] devouring
Thongs pure and impure
Yet known as the pure one in the Vedas and Shrutis[98]
So do the erudite ones offering the deeds
Ignoble though with faith utmost
The Supreme[99] does vouchsafe and emancipate them 33

As the fruits in the orchard
Guarded by its master are stolen not to eat
Nor run away for fear of getting beaten
He that says just deeds, done and undone,
Home, wife, children, kinsman are servants
Of Krishna, the darkness dispels 34

Offer what all you perform through
The organs of sense and deeds from time to time
To the One dwelt in by Lakshmi.[100]
The Lord of Breath does vouchsafe to liberate
From various births, if offered not
The titans snatch away your heap of noble deeds.....35

The knower of the import of Shruti-Smruti[101]
Having the egoistic mind performs deeds
Hari acknowledges it not ever to him inflicts sins
He that contemplates on the Lord of fourteen worlds,
As the Controller of deeds, not jiva and is ever grateful
Despite being lunatic, criminal,
agonized is ever free from them 36

The Lotus-seated, the Supreme among jivas
And others obedient to Rama-ramana[102]
Knowing them as having all-liberty offer
Noble and ignoble fruit-deeds
To the consumer of their essence. He does accept
Inflicting the sinful fruit to the titans as Kubera[103].....37

Residing Himself in the demons, wicked
Does he provoke ; thus is Hari
Known as Kubera ever pushing all demons to dungeon
The One accessible to devotees known to them as sun
Beyond paid not having the mortal frame
And known as the frameless 38

Indescribable is the greatness of the Supreme
He deserving one wishing to get uprooted
His sins in a moment has only the Divine Name
He that has His name on his tongue
The Supremely compassionate Krishna[104]
Holding his hand does ever grant fulfillment
keeping in His Abode.....39

As a patient is released from his ailment
With medicine and diet
He that hears Bhagavatam[105] does get cured
Of the ailment of life-ocean
Surrender all earthly things, the organs ten
The Bharati-Ramana[106] the Lord of the Worlds pleases 40

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CANTO NOTES :-

1) Shreenavasa - Another name of the Supreme God
2) Jivas - ibid.
3) Rama's abode - ibid.
4) Jiva - ibid.
5) Vishtarashrava - offering the throne called Vishtara
6) Indwelling one - the moment the indwelling Supreme God snatches away the Jiva
7) Brahma - ibid.
8) Lakshmi - ibid.
9) Brahma's Lord - i.e. The Supreme God
10) Vayu - ibid.

11) Rudra - ibid.
12) Indra - ibid.
13) Shree - ibid.
14) Saraswati - ibid.
15) Girija - Another name of Parvati, Lord Shiva's spouse.
16) Shachi - ibid.
17) Rati - Manmatha's Spouse
18) Rohini - The spouse of the Moon.
19) Sandjnya - The spouse of the Sun
20) Shataroopa - the spouse of Swayambhu Manu
21) Lakshmi - ibid.
22) Self-freedom in Brahma- The Supreme resides as Bimba in all deities Having his own freedom, their freedom rests in His freedom.
23) Souparni - ibid.
24) Sachchidananda - ibid.
25) Rama - ibid.
26) Shastras - ibid.
27) Mukunda - ibid.
28) Janardana - ibid.
29) All jivas - ibid.
30) Vasudeva - ibid.
31) Brahma - ibid.
32) Brahma - ibid.
33) Vayu - ibid.
34) Brahma's gunas - the qualities of Brahma
35) Saraswati - ibid.
36) Bharati - ibid.

37) Vayu - ibid.
38) 100 divide - Supreme God divided 100 gunas
39) Umesh - The Isha-God-Pati-Husband to Uma, Viz, Rudra/Shiva
40) Indra - ibid.
41) Manmatha - ibid.
42) Supreme Cause - Chief cause for all creations
43) Triple Jivas - ibid.
44) Lakshmi - ibid.
45) Three types - Sattwik, Rajasic, Tamasic.
46) Unequilled One - The Supreme God
47) Seals-namas - Sacred seals borne by the disciples and devotees of the Supreme
48) His tales - the stories of the Supreme God's glory
49) Evil jivas - Wicked ones
50) Avatãrs - Manifestations of the God
51) Triple-realm dweller - Earth, Sky and other worlds.
52) Meaner deities - Tamasic deities like Yellamma, Ekkalattamma etc.
53) Eating prohibited - the food prohibited by Shastras eg. Drumsticks, non-vegetarian food, etc.
54) Tamasic - prompted by evil qualities
55) Tamas - evil
56) Shastras - ibid.
57) Yadjna - ibid.
58) Sattwasattwa jivas - ibid.

59) Self liberty	-	the Lord Supreme being All-in-all and Independent keeps half The liberty to Himself. Out of His granted freedom-gunas 132-3/4, subtracts one guna for self -liberty, 131-3/4, He takes 1 guna for all freedom. The one is divided into two. The half into two quarters, the one quarter is further divided into two., out of that one is sub-divided into 200 parts and that Lord, Janardan distributes among triple jivas.
60) Janardana	-	ibid.
61) Father of Ganga	-	The Supreme Lord
62) Brahma	-	ibid.
63) Vayu	-	ibid.
64) Raudra	-	ibid.
65) Other deities	-	Several presiding deities.
66) Axe-holder's	-	Balaram's brother i.e. Lord Krishna Brother
67) Mahalakshmi	-	ibid.
68) Her Spouse	-	i.e Lord Krishna/Narayana
69) Ksheer sagar	-	Milk- Ocean
70) Triple deeds	-	Sattwika, Rajasic, Tamasic
71) Sachchidananda	-	ibid.
72) Brahma	-	ibid.
73) Rudra	-	ibid.
74) Immortal deities	-	all gods in hierarchy
75) Southern part	-	of the Jiva

76) Northern part	-	of the Jiva
77) Ruk	-	all Vedas-Rugveda, Yajurveda, Samaveda
78) Srutis	-	Atharvaveda and Srutis proclaim thus.
79) Modpramod	-	Mod-southern, promod-Northern Part
80) Impeccable One	-	The Supreme Lord
81) Twin -Birds	-	There are two birds in the Gross body (1) Jiva the soul undergoing experiences (2) Paramatma the witnessing soul
82) Treacherous	-	Kali and other - all wicked demons
83) All others	-	Joy to those deserving liberation; pain to those not deserving liberation
84) Lakshmi-Ramana	-	i.e. Narayana
85) Brahma	-	ibid.
86) Agni-Fire	-	God.
87) Tenth Part	-	Out of 400, the 10th part
88) Diti's Sons	-	denmons
89) Andha Tamas	-	One of the nether worlds -ibid
90) The King of	-	i.e Brama's Abode
91) Deties of Tattwas	-	All deities in the hierachical order from brahma downwards
92) Madhu's Foe	-	i.e Supreme God - Who killed the demon. called Madhu.
93) Aditi's sons	-	i.e gods

94) Sudarshana holder	-	i.e. the God Supreme having the disc in His Hand (Shankhachakra Gadapadmadhari)
95) Kali	-	ibid.
96) Brahma	-	ibid.
97) Two head Agni		
98) Vedas and Shrutis	-	ibid.
99) Supreme	-	ibid.
100) Lakshmi	-	ibid.
101) Shrusti-Smruti	-	ibid.
102) Ram Ramana	-	the Supreme One giving joy to Rama
103) Kubera	-	God bearing that name
104) Krishna	-	ibid.
105) Bhagavatam	-	ibid .
106) Bharati-Ramana	-	The spouse of Bharati i.e Vayu...

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CANTO - XIX

The Book of Deed-Emancipation-Stotra Prakarana Sandhi

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears

The primordial Narayana[1] manifests
As the Darling of Maya[2] assuming Vasudeva[3]
As serpent calls himself Samkarshna[4], Jaya's darling[5]
Sports in a net-work of boundless consciousness
As Pradyumna[6] in and outside the universe
Resides as Shantipati[7] Aniruddha[8].....1

His five causative incarnations**
Are known as His four and twenty deeds
In these six multiplied by five incarnations[9]
Does he sport in this static and dynamic universe
The differenceless, the cause for the birth of triple worlds
The Deliverer, the All-knowing, guarded all keeping within
His stomach 2

In the deed, cause and the doer
Does Kapilacharya[10] sports with His spouses
In Himself with His Self-will
The Inspirer therein for Shree[11], Brahma[12] Rudra[13]
And all does He ever guard and punish
With His Self-strength gods, demon and all groups 3

In this vast universe
In the firmament pervades Paramatma [14]
Incarnations as the Indweller Bimba[15]
Beyond destruction, grants chance for the world
Himself Master, Shelter, keeping,
All within Self guards all 4

Like fire hidden the firewood and stone
Does show differently, He does dwell
In the Cause and deed, known cause and deed
Revealing Himself not functions in all
Offering merit-deserving fruits
Ever does the Compassionate One guard.....5

Like to the waves, the noble and sinful fruits of the deeds
Noble and ignoble does the impeccable
Perform getting performed, experiencing, feeds
The One beyond emotions, agony, self -propelled
knower of all Dharmas, Dharma incarnate,
Dharma -witness[16]
Reveals not to the demons the Unique One,
Shree's Darling[17].....6

Like clouds and ocean fire swallowing ocean -water[18]
Clouds bestow rains to pacify the earth, the latter -devours
itself know this : Lakshmipati Narayana[19]
Himself swallows and grants the All-pervasive
The fruits and sis made of gunas born of deeds [20]
To all jivas 7

Of what avail poring into Scriptures [21]
To chant mantras, invocations,
What's the use of meditations, penance dawn- to- dusk
Realising not the lotus -heart seated within
As indwelling all at all stages
Himself disinterested does to get done 8

Can ever a wine-filled pot
Cleansed everyday in the holy river
Be purified ? So does he that worships
Not Hari's[22] lotus-feet with knowledge
All his deeds become sins and
The heap of deeds noble, ignoble, inflict pain to
stupid one 9
With utmost devotion adore
The Controller of the liberated and the unliberated
Ever forgetting not the Supreme's Greatness
Involving not in the things mundane
Abandoning all material words
Perform the deeds ordained in Shrusti[23], Smruti[24],
as Hari's[25] command.....10

Despite your lacuna the deed-born
Both bliss and sins inflict you not
If done your deeds disinterestedly
The eagle-borne Sachchidananda[26] condones
Your blunders grave, placing you
In His higher worlds does He ever guard[27].....11

The Self -enjoying, the Blissful, Easily -accessible,
The Universe-robed[28], the Griefless,
Possessor of gods and damons
Lotus worshiped by gods and demons, of charming limbs,
Of Sharnga-bow[29], surrendering to the surrendered,
the preacher
Holy cow for the surrendered, eternally compassionate, the
Lotus eyed surely appears as Bimba.....12

Becoming yourself purified, offer ever
All your deeds and misdeeds to the One free from impurities
Called Sudharma[30] became sinless
By the Grace of Brahma's Begetter[31]
You are not strayed, Himself does
He place you in His higher worlds at all times.....13

From Kalpa to Kalpa[32], to His surrounded ones
Like to Kalparuksha[33], as per His Self-will
Does He grant fruits or unfruits
Adore not the serpent -bedded[34]
For joys evanescent, He does guard
Like the sculptor does his statue.....14

Like to he differing region under one firmament
Vasudeva[35] ever resides in all creatures
Called as an In dweller in the dynamic and the static
In hatred, love and indifference in this frame
As per their adoration
Does the Parabrahma[36] grant them fruits 15

The deeds "Sanchita"[37] "aagami"[38], if worshipped
The Father of Brahma[39], incessantly stay not as before
In right order are they destroyed
Retain Unflinchingly the Wearer of Koustubha[40]
The Lover of the poor devotees, into your heart-sky
Like the lightning does the Supreme of
Supremes dazzle therein 16

The mean ones are advised self-purification
Thro auspicious time, wealth and noble eeds
These uproot not all sins at all times
Without ever adoring His Feet like oil-flow
Ever do the ignorant ones proclaim
Karma[41] as the sole succour 17

The Lotus-born, Sharva[42] , Shakva [43] and
All Other Immortal gods[44] unable to know
The secret of untransgressable secret
Are disarmed surrounding thousands at His Lotus-Feet
Seeking the shadow of Kalpavruksha[45]
Worship beseeching Lakshmi-Ramana[46] to protect you 18

Those that are called as water-creatures
With these frogs he that says frogs
As the only succour to cross the ocean
Such are the ignorant ones
Knowing not the knowledge of hierarchy the One[47]
accessible thro' gnosis And they perish by following the
Sun, Rudra[48] as the Chief 19

Like an heir-apparent outstretching his for a penny
At his monarch and sire
Like to the heavenly cow at home asking it for its dung
Ask nor for things earthly to the Lover of flute song[49]
Pray for devotion at the feet
Of Lakshmi's Darling [50], ever adore Him 20

Establishing Himself as knowledge, object of knowledge
The Knower in intellectand other organs
Calling Himself in these respective organs
Like a constellation of suns does He reveal Himself
Becoming under their spell to manifest
The moon of the heart-sky of sages Shuka-Shounkas[51] 21

Like to the rituals at the full moon and no moon
Extending to Shravana[52] and Abhijitu[53] and to the next,
Observing not the rituals and forbidden deeds yet[54]
Ever render service to Him
The Darling of the devotees
Ever does guard keeping you in His abode eternal[55].....22

On Shivaratri[56] Sadhani[57], the twelfth or tenth day[58]
Or the annual rituals of departed parents of Shravana falls[59]
Like to omitting it the wealth received
From those condemning God, eye it not
Ever worship the possessor of knowledge
Anandateertha's[60] Indwelling Hari everywhere.....23

Sacred is the Name of the One, joy-giver to Rama[61]
The Master of Vayu[62], triple abodes like raised bull[63]
Possessor of all noble gunas, the Invincible One
The Holy Name is Raghuram[64] the abode for immortal gods
They that ever lovingly praise His greatness
Does He grant this and other worldly
things as to Sudama 24

As a lost infant knowing the traces of its parents
In a land foreign they that resemble him
Seeing their parents thinks of his begetters
And grows anxious to see them
So do the enlightened ones
Ever seek for Him.....25

In groups of Shruti[65], Purana[66], in each word
Of the Mahabharata[67] do they search
For the Invincible's gunas[68] and forms in extreme joy
The enlightened ever seek in the Ocean of Knowedge[69]
Like fish ever swimming in water
Do they search in vivaciously to see Him 26

They that entreat the Father of Matsyaketan[70]
(Manmatha), Hari[71]
The possessor of shree Vatsa[72] seal, the Affectionate One
To the truly surrendered, the Alighter of garuda[73],
The Dweller in Vikuntha[74], the Granter of the real form
To guard them like a cow appearing before its calf
He does in supreme eagerness appear before the
egoless one.....27

Close to His devotees, to those with faith,
Ever far, father beyond reach to the demon-race
Those that meditate again and again
Delight in seeing Him in their Heart-sky
The Terror to the Titans, destroys their life-gain
Calling Himself as the King of Birds[75] for a serpent 28

Like the one to satisfy his hunger, entering into woods,
Washing for jujube fruits[76] caught by thorny shrubs
And crying for escape
Worshippping not the Master of your destiny
For the fulfillment earthly things
Ever adoring the hypocrites suffer not in his life-ocean....29

Possessor of Chakra[77] Couch[78] Mace[79] and Lotus[80]
The Invincible, Resider near yet far,
Worshipped bashfully, by Rudra[81], Indra[82],
the Sun and other Immortals[83]
The Destroyer of Shukra's[84] disciples Ashwamedhyaga[85]
Measurer of the Universe and beyond[86]
The begetter of Janhavi[87] you called Trivikrama[88] 30

None so mighty but Hari
Amongst all immortal gods, worshipped as
Ever Supreme by all, at all times
With devotion utmost, casting off other cares
Ever be eager to enjoy
The nectar-essence of His tales.....31

tThere are none that know Him,
None to disown Him, no region
Where dwells He not, no people knowing Him fully
Like a jaggeried status does He indwell all
The Darling of Shree[89] and Bhu[90]
Has no match, invincible is He in the world.....32

Fulfiller of devotees wishes, their Chintamani[91]
Adorned with ornaments of pearls
Possessor of all gunas[92], beyond the mortal triple gunas[93]
Of enigmatic, greatness, considers not
His devotees' flaws, the Darling of Sita[94],
Surrendering, saying, Rama[95] accepted
Shabari-offered fruits[96].....33

Accessible throw the Word[97], younger brother
Of the Cloud-borne[98], the Moon in the ocean of Yadu race[99]
The One beyond comparison,
the boundless, the Ever same[100]
Available to his own, feeding them with their
prarabdha deeds[101]
Ever instantaneously present like Fire
Never from him separable, the Ocean of Mercy 34

Worshipped by Lakshmi[102], Brahma[103] and other immortals[104]
Manifest on this earth thro' Devaki[105] the ever birthless,
The younger brother of Revati's[106] darling son,
Those that rest at His Feet does guard
Destroying the dynasty of demons
Vitthala[107] the Lord of the worlds 35

**His five - Five Elements, 5 Tanmatras, 5 Karmendriyas, 5, Dnyanendriyas, 24+2 Avyakta Tattwa + Ahankar Tattwa, Mahattava = total 24

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CANTO NOTES :-

1)	Primordial Narayana	- ibid.
2)	Darling of Maya	- ibid.
3)	Vasudeva	- ibid.
4)	Sankarshana	- ibid.
5)	Jaya's Darling	- ibid.
6)	Pradyumna	- ibid.
7)	Shantipati	- ibid.
8)	Anirudha	- ibid.
9)	In these	- Tattwas in action = 25+ Causative forms +5= forms = 30
10)	Kapilacharya	- Dnyanaroopi Paramatma - i.e Lord Supreme
11)	Shree	- ibid.
12)	Brahma	- ibid.
13)	Rudra	- ibid.
14)	Paramathma	- the Great Soul i.e the Lord Supreme
15)	Indweller Bima	- Ref. the Lord Supreme indwelling the mortal body
16)	Knower of	- these are all attributes of the Lord Supreme
17)	Shree's Darling	- ibid.
18)	Like Clouds	- Allegory : One cloud swallows fire and water but returns all in cooling down the earth in the

			rain form by pouring down. Yet another cloud swallows without returning keeps it all for itself.
19)	Lakshmipati Narayana	-	ibid.
20)	The fruits and sins	-	The Supreme Lord as cloud, the jivas as land symb olically as creation keeping His share to Himself,gives other jivas their share of karma.
21)	Scriptures	-	ibid. The holy books of the Hindus, Vedas, Upanishad, Puranas, Ramayana, Mahabharata etc.
22)	Hari	-	ibid.
23)	Shruti	-	ibid.
24)	Smruti	-	ibid.
25)	Hari	-	ibid.
26)	Eagle	-	borne Sachchidananda - ibid.
27)	In His higher worlds	-	ibid.
28)	Universe-robed	-	The whole world as the Supreme' s robe
29)	Sharngha bowed	-	the Supreme Lord armed with the called Sharnga
30)	Sudharma	-	God as Sudharma
31)	Brahma's Begetter	-	i.e the Supreme God.
32)	Kalpa to Kalpa	-	in every creation of Brahma
33)	Kalparuksha	-	The Divine tree granting whatever wished for
34)	Serpent-bedded	-	Worship not the serpent - bedded i.e the Lord Supreme, for material pleasure.

35)	Vasudeva	- ibid.
36)	Parabrahma	- the Supreme Lord.
37)	Sanchita	- Three types of Karmas (i) Sanchita Stored since last 7 births, (ii) Aagami-the Karma of the next birth (iii) Prarabdha - that which is destined to be experienced in the present birth.
39)	Father of Brahma	- The Lord Supreme
40)	Koustubha-	- The celebrated gem along with other 13 jewels during churning of the ocean and worn by Vishnu on His breast
41)	Karma	- ibid.
42)	Sharva	- another name of Rudra
43)	Shakra	- another name of Indra
44)	Other immortal gods	- ibid.
45)	Kalpavruksha	- ibid.
46)	Lakshmi Ramana	- the One giving joy to Godness Lakshmi i.e. The Lord Supreme Narayana
47)	Knowledge of hierarchy	- Knowledge about the hierarchy of Gods.
48)	Rudra	- ibid.
49)	Lover of flute song	- Lord Krishna
50)	Lakshmi's Darling	- ibid.
51)	Shuka Shounakas	- those who narrated the stories of the Scriptures
52)	Shravana	- Nakshtra called by that name
53)	Abhijitu	- Do-

54)	Forbidden deeds	- the deeds which are forbidden by Shastras like stealing.
55)	His abode eternal	- Vaikuntha
56)	Shivaratri	- The 14th day observed by all other than Vaishnavas as a fasting day
57)	Sadhani	- Breaking the fast at down
58)	The Twelfth	- Just as on Shivaratri Sadhani Dwadashi or Dashimi rituals of pitru, if Shravana tithi falls it is not observed.
59)	Shravana	- Nakshatra by that name if it falls on as a Dwadashi it is observed as Ekadashi
60)	Anandteertha	- Another, name of Madhwacharya
61)	Rama	- ibid.
62)	Master of Vayu	- i.e the Lord Supreme
63)	Triple abodes	- Vaikuntha, Anantasana, Shwetadweepa
64)	Raghurama	- another name of the Lord Supreme
65)	Shruti	- ibid.
66)	Purana	- ibid.
67)	Mahabharata	- ibid.
68)	Invinible's gunas	- the matchless qualities of the Supreme God
69)	Ocean of knowledge	- ref to the Supreme God.
70)	Father of Matsyaketan	- i.e the Supreme God.
71)	Hari	- ibid.
72)	Shreevatsa	- Sacred mark on Krishna's chest

73)	Alighter of Guruda	-	the One climbing/being carried by Garuda i.e Lord Narayana.
74)	Dweller in Vaikuntha	-	The Lord Supreme
75)	King of birds	-	Garuda
76)	Jujube fruits	-	Gummy candy
77)	Chakra	-	disc-Lord Supreme's Weapon Sudarshana
78)	Shankha	-	Conch Lord Supreme's Weapon Conch
79)	Mace	-	Lord Supreme's Weapon -Gada
80)	Lotus	-	Lord Supreme's Weapon - Padma
81)	Rudra	-	ibid.
82)	Indra	-	ibid.
83)	Other Immortals	-	ibid.
84)	Shukra	-	Shukracharya-the Guru of demons; Bruhaspati - the Guru of Gods
85)	Ashwamedhyaga	-	a Yadjna in which a horse is sacrificed
86)	Measurer	-	Ref. to Trivikrama who measured three worlds during Demon king Bali's Yadgna
87)	Janhavi	-	ibid.
88)	Trivikrama	-	ibid.
89)	Shree	-	ibid.
90)	Bhu	-	ibid.
91)	Chintamani	-	a Fabulous gem supposed to yield its possessor all desires
92)	All gunas	-	beyond all Sattwik, Rajasic, Tamasic gunas

93)	Triple gunas	-	Sattwik, Rajasic, Tamasic
94)	Darling of sita	-	i.e Shree Ram.
95)	Rama	-	ibid.
96)	Shabari-offered fruits	-	During Rama's Avatar in Tretayuga, a woman by name Shabari of hunter race offered berries to Rama tasting them first whether they were sweet
97)	The Word	-	ibid. Accessible through the Supreme Word OM
98)	Younger brother	-	The cloud carrier i.e Indra's brother Upendra
99)	Yadu Race	-	Such Supreme Lord-Krishna born in Yadu Race
100)	Ever Same	-	He is unchanged
101)	Prarabdha deeds	-	ibid.
102)	Lakshmi	-	ibid.
103)	Brahma	-	ibid.
104)	Other immortals	-	Other immortal gods in the hierarchical order
105)	Devaki	-	Lord Krishna's Mother
106)	Revati's Darling	-	Revati's son born of Vasudeva i.e., Balaram. Krishna is his younger brother
107)	Vitthala	-	Lord Vitthala another name of the Lord Supreme.

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CANTO - XX

The Book of Qualitative Hierarchy(Gunataratamya Sandhi)

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears

Oh, the Delight of Shree[1], Dhara[2] and Durga[3],
The Lotus-feeted[4], ever adored by Brham[5], Vayu[6]
And a host of Gods immortal,
the Immanent in the world in and out
The Bearer of the globe[7] , having the
Chief Serpent for parasol[8]
Unmanifest for titans , Doer of deeds strange
Embodiment of Knowledge, Bliss, Impeccable,
Possessor of Supreme Character.....1

Oh, Ever faultless, praised by the Vadas[9],
Beyond creation, organization and destruction
Extolled worshiped, the Eminent, Ever adored by the
liberated and unliberated[10]
The tru-willed, the recipient of surrender
Affectionate to the served, the preventor of fears,
The most Beloved One, O. the Lord of the Worlds
rescue me 2

The forms and gunas of the Supreme Purusha[11]
Are seen as an incessant flow by Herself
The matchless, grief less, totally blessed called as SHE
Know as Hari's[12] home in triple abodes
She, His ornament, His robe His weapon[13]
Ever destroys the demons , known Herself as Akshara.....3

The ever-youthful She is inferior to him
The ever liberated, the unaffected, the unaffected,
beyond triple gunas[14,]
He mother of the sinless Viranchi[15] and Pavana[16],
Called Herself Mahalakshmi[17]
The most renowned at all times
In all Puranas[18] and Shrutis[19].....4

The Lotus-born and Pavan[20]
Are of equal status in nature
Worshipped by Rudra[21] and other gods immortal,
Known as Parabrahmas[22], to the Two,
Is Mahalakshmi[23] Herself superior in cross-similar guanas
Inferior are Brahma[24] - Vayu[25] to Rama[26]
in the dissimilar gunas 5

Inferior to their spouses are Saraswati[27] and Bharati[28]
In their respective hundred dissimilar gunas[29]
By their gunas of might and gnõsis
Superior is Vagdevi[30] to Bharati[31]
By virtue of Her status like to Brahma[32] and Vayu[33]
Thus should the enlightened ever meditate 6

Equal are Garuda[34], Shesha[35] and Rudra[36] in guna
Inferior to Vani[37] are they by hundred gunas
Amongst the three by his rank Shesha[38] holds higher position.
The Mountain-bearer's[39] six queens are inferior
To the spouses of snake-decked Menaka's daughter, Varuni[40]
Souprni[41] are superior by two gunas 7

By ten gunas inferior to Garuda[42], Shesha[43], Mahesha[44]
Are Souparni[45], Varuni and Parvati[47]
A little inferior to Varuni is Parvati[48]
The wife of Hara[49] and others are superior
To the King of gods and Kama[50]
Inferior through to Indra[51], Manmatha[52]
is equal to Indra in rank 8

Inferior by ten guanas is Ahankarika Prana[53]
To Manmatha[54], Mountain's Foe[55], Indra[56]
Anirudha[57], Rati[58], Manu[59], Daksha[60], Bruhaspati[61] and Sachi[62]
These six are similar in ten gunas[63]
Inferior to Prana by ten gunas[64]
Pravaha Vayu is inferior to Anirudha and
others in five gunas[65] 9

By two gunas are inferior to Pravaha Vayu[66]
Vivaswan[67], the Moon, Yama[68], Manu's wife , Shatarupa[69]
Are these four superior to Varuna by 3/4 gunas[70]
Varuna superior to Narada by 3/4 gunas[71]
To Narada are the three,
Bhrugu[72], Agni, Prasuti[73] inferior by 1/4 guna 10

The Agni[74] by two Gunas are inferior are inferior
Brahma's children, Marichi and others[75]
Vivaswat[76] to Vishwamitra[77] is a little inferior
The Supreme in Vratas, World's friend[78]
Is inferior a little to Niravruti[79], Parvati[80] and Tara[81]
To Mitra[82] and others are kubera[83] and Vishwaksena[84]
and Ganesha[85] inferior.....11

Kubera[86] and Vishwaksena[87] as stated earlier
And Gouri's son are similar to 85 others[88]
Six Adityas[89], Maruts 47[90], 7 vasus[91], 10 and one Rudras[92]
To Vishwadevatas[93], one Rubhu[94]
Two Ashwinidevatas[95]
Pruthvi to them stands superior.....12

Inferior to all these are Chyavana[97],
Sanakas[98], Pavaka[99], Shukracharya[100]
Rishi Uchathya[101], Jayanta[102], Kashyapa[103,] 11 Manus[104],
Dhruva[105], Nahusha[106], Shashibindhu[107], Haihaya[108],
Doushayanti[109], Virochana's son[110], 7 Indras[111]
Kakuthsa[112], Gaya[113] and others.....13

Pruthu[114], Bharata[115], Mandhata[116],Priyavrata[117]
Marut[118], Prahlad[119], Parikshita[120], Harischandra[121],
Ambarish[122], Uttthanapada[123], these hundred monarchs,
Virtuos ones are founder kings
To the possessor of the Mace[124]
Priyavrata[125] is superior by two gunas
to Karmaj Gods[126].....14

Nalini[127], Sandnya [128], Rohini[129], Shyamla[130],
Virat[131], Rain god are inferior[132]
The wife of Wind's friend inferior by two gunas[133]
To Ganga and others, the water deity Budha[134]
To Ganga inferior by two gunas,
Usha inferior to Budha by two gunas[135]
Shani to Dhara by two gunas.....15

The Karmic deity Pushkara is inferior by two gunas[138]
To Shani[139], others countless deities below him
Are inferior to him, Pitrus[140] inferior to the deities
Inferior are they to Pushkara[141]
The bards of Indra's [142] abode are in two gunas inferior
Equal to Tumbur[143], hundred crore rishis but hundred[144]....16

The respective wives of the above
Are equal to youthful Apsaras, others' wives equal
among themselves[145]
And superior, human Gandharvas are inferior
to divine ones[146]
in double twelve gunas, Human monarchs
Are inferior is the former in six gunas, so are their to them
The best among humans are inferior to the former in
100 gunas[147].....17

Sattwa-Sattwas, Sattwa-Rajasas[148]
Sattwa-Tamasas all three are[149]
Called His devotees
Ever life-bound are rajo-rajas[150]
On earth, in heaven and hell are they born
Rajasic-Tamasas [151] do ever on earth roam 18

Innumerable demons indescribably notorious
Are as tamas-sattwikas known
Half of titans are tamasic-rajasik called
Tamas-tamasa is Purandhari[152]
Full of boundless vices, meanest among mean
Is the foul soul called kali[153].....19

None ever equal Kali in sins
In triple worlds calls himself
As a poor to hatreds of nine types
In war, gold, prostitute, gambling, win,
To all such wrong-doings does he tempt
Knowing this, must you give these up.....20

Creating this the frames for
The triple jivas and groups of triple gunas
The Ocean of Mercy with His spouses sports therein
This hierarchy of gods, demons and humans
Janhavi's[154] pal has protection for the virtuous
The noble ones knowing this,
He does emancipate them from life ocean.....21

This hierarchy of gods and demons
Is ever indispensable for
He followers of Madhwa philosophy[155]
Like to the fire the wilderness of sins,
Like to the ship for the ocean of life
Is this called a rung to Vaikuntha[156].....22

The hierarchical knowledge
Is a portal to emancipation for the devotees
The englightened ever rejoice in showing and telling it
To the wicked ears it seems ever harsh
Provoking all wicked deeds
Preach this to the deserved ones 23

Before Hari[157], Shree[158], Brahma[159], Bharati[160]
Garuda[161], Shesha[162], Six Chief Empresses[163]
Girija[164], Indra[165], Manmatha[166], Prana[167],
Anirruddha[168], Shachi[169]
Bruhaspati[170], Rati[171], Manu[172], Daksha[173], Pravaha[174],
Maruts[175] Manavi[176], Yama[177], Shashi[178], Diwakara[179]
Varuna[180], Narada[181], Agni[182], Prasuti[183], Rishi Brugu[184] 24

And to Brahma's sons[185], he Supreme Vrata performers[186]
Atri[187], Maricha[188], Vaivaswata[189], Tara[190], Mitra[191]
Niruruti[192], the spouse of Pravaka-Maruta[193]
Kubera[194], Ashwin twins[195], Ganesha[196] Vishwaksena[197]
The remaining bests, Manus, Uchittya[198]
Chayavana[199], and all rishis do I prostrate.....25

How do I worship the hundred noble monarchs[200]
I beseech Bhagirathi[201], Rain-god[202], Rohini[203]
Shymala[204], Sandnya[205], Agni's spouse[206], Swaha[207]
Budha[208], Usha[209], Bhoodevi[210], Shani[211], Karmic deity[212]
Pushkara[213] and all other ardently
To bestow devotion and knowledge on me.....26

16100 wives of Gopakumara[214]
Rishi Agastya and all others[215]
Urvashi[216] and other Apsaras[217]
Hundred Gandarvas and Tumba[218]
May all these help me adore
The gunas of Kamsa's Foe[219] 27

The pious Gods, immortal Pitrus[220]
Gandharvas, divine and human[221]
The most supreme amongst humans
All Vaishnavas dwelling on this earth
That He does indwellall the ranks
Ever do thus render service to him in varied form 28

The devotees contemplating on this hierachy
From the Supreme humans of Chaturmukha[222]
Ascending in superiority by hundred times
Are granted four-fold purusharthas[223]
The luminous vitthala[224], the Lord of the World
Himself indwells, let the enlightened ever repeat
reverentially, foregetting not.....29

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CANTO NOTES :-

1)	Shree	- ibid.
2)	Dhara	- Triple forms of Goddess Lakshmi-Shree Bhu and Durga
3)	Durga	- Granter, Protector and destroyer, respectively
4)	Lotus-feeted	- the Supreme Lord-Vishnu/ Krishna/ Narayana/Vasudev
5)	Brahma	- ibid.
6)	Vayu	- ibid.
7)	Bearer of the globe	- the One who holds the globe on His head
8)	Chief	- Shesha who spreads his hood on the Lord as a parasol.

9)	The Vedas	-	the four Vedas, Ruk, Yaju, Sam, Atharva
10)	Liberated and Unliberated	-	Jivas liberated and unliberated from Brahma down to grass
11)	Supreme Purusha	-	i.e. the Supreme God.
12)	Hari	-	ibid.
13)	Akshara	-	ibid.
14)	Triple Gunas	-	ibid.
15)	Virinchi	}	Brahma and Vayu's mother viz.
16)	Pavan	}	Mahalaxmi
17)	Mahalakshmi	-	ibid.
18)	Puranas	-	ibid.
19)	Shrutis	-	ibid.
20)	Pavan	-	ibid.
21)	Rudra	-	ibid.
22)	Parabrahmas	-	Supreme deities
23)	Mahalakshmi	-	ibid.
24)	Brahma	-	ibid.
25)	Vayu	-	ibid.
26)	Rama	-	ibid.
27)	Saraswati	-	ibid.
28)	Bharati	-	ibid.
29)	In their	-	in strength and knowledge they are inferior to their respective spouses by 100 gunas - i.e in similar gunas they are equal while inferior in different gunas.
30)	Vegdevi	-	another name of Sarswati.
31)	Bharati	-	ibid.

32)	Brahma	-	ibid.
33)	Vayu	-	ibid.
34)	Garuda	-	ibid.
35)	Shesha	-	ibid.
36)	Rudra	-	ibid.
37)	Vani	-	ibid.
38)	Shesha	-	ibid.
39)	Mountain bearers	-	i.e Six chief queens of Lord Krishna - Jambuvati,Bhadra, Neela, Kalindi, Mitravinda and Lakshana
40)	Sanke-decked	-	ibid.
41)	Souparni	-	ibid.
42)	Garuda	-	ibid.
43)	Shesha	-	ibid.
44)	Mahesha	-	Another name of Rudra/Shiva/Shankar
45)	Souparni	-	ibid.
46)	Varuni	-	ibid.
47)	Parvati	-	ibid.
48)	A little	-	By nature the respective spouses of Garuda-Souparni Shesha Varuni, Rudra-Parvati are equal but due to position Parvati is inferior to Varuni.
49)	Hara's	-	i.e Shiva, His wife Parvati
50)	Kama	-	ibid.
51)	Indra	-	ibid.
52)	Manmatha	-	ibid.
53)	Ahankarika Prana	-	ibid.
54)	Manmatha	-	ibid.

55)	Mountain Foe	-	i.e Indra
56)	Indra	-	ibid.
57)	Aniruddha	-	ibid.
58)	Rati	-	Kama's wife
59)	Manu	-	ibid.
60)	Daksha	-	ibid.
61)	Bruhaspati	-	ibid.
62)	Shachi	-	ibid.
63)	Ten gunas	-	equal in similar gunas
64)	Prana in	-	different in ten gunas
65)	Pravaha	-	Vayu by name Pravaha
66)	Pravaha Vayu	-	the Wind God
67)	Vivaswan	-	the sun as Vivaswan
68)	Yama	-	The Lord of Death.
69)	Shataroopa	-	Manu's wife Shataroopa.
70)	Varuna	-	The Rain God
71)	Varuna	-	ibid.
72)	Bhrugu	-	Rishi Bhrugu
73)	Prasuti	-	Daksha Prajapati's wife
74)	Agni	-	ibid.
75)	Brahma's Children	-	Marichi, Atri, Angeerasa, Poolastya, Poolah, Kratu, Vasishtha, Vishwamitra etc.
76)	Vivaswat	-	Vivaswata Manu
77)	Vishwamitra	-	Rishi
78)	...in Vratas,		World's freind - the one best in vowed observances, the freind of the world i.e the Sun
79)	Niraruti	-	the Sun
80)	Parvati	-	ibid.

81)	Tara	-	the wife of celestial Guru Brahaspti
82)	Mitra and others	-	i.e Mitra, Dhanap= Kubera, Vishwaksena = Ganesh
83)	Kubera	-	ibid.
84)	Vishwaksena	-	Lord Ganesha
85)	Ganesha	-	ibid - the God of knowledge and remover of difficulties.
86)	Kubera	-	ibid.
87)	Vishwaksena	-	ibid.
88)	And 85 others	-	see Details at the end of canto Notes
89)	Six Adityas	-	ibid- Aryama, Twashtru, Bhag, Poosha, Savitru, Dhatru,
90)	47 Maruts	-	ibid - ref. end of canto notes
91)	7 Vasus	-	ibid - ref. end of canto notes
92)	10 Rudras	-	ibid-11 Rudras-ref. end of canto notes
93)	10 Vishwadevatas	-	ref. end of canto notes
94)	One Rubhu	-	Rubhugana, Dyava, Pruthivi.
95)	Two Ashwinidevatas	-	2 celestial physicians-Nasatya, Dasra
96)	Pruthvi	-	earth
97)	Chavana	-	Seven Indras viz. Chavana, Adbhut, Shambhu, Vaidruti, Divaswati Suchi and Ritdham
98)	Sanakas	-	Sanak, Sanandana, Sanatkumar, Sanatsujata-produced by Brahma through his mind
99)	Pavaka	-	Fire God, Agni's son Pavaka

100) Shukracharya - ibid.
101) Rishi Uchatya - name of Rishi
102) Jayanta - deity for feet,
103) Kashyapa - Rishi Kashyapa
104) 11 Maruts - Note ref. end of canto notes
105) Dhruva - the son of Uttanapada and Suneeti
106) Nahusha - King Nahusha
107) Shashibindu - King Shashibindu - for more details ref.Bhagavatam
108) Haihaya - King Haihaya
109) Doushayanta - King Doushayant
110) Virochana's son - Virochana's son-Bali
111) 7 Indras - Saptendriyas -ibid
112) Kakuthsa - name of a king
113) Gaya and others - the Kings
114) Pruthu - King Pruthu
115) Bharata - King Bharata
116) Mandhata - King Mandhata
117) Priyavrata - the King
118) Marut - ibid
119) Prahlad - Hiranyakashyapu's Son.
120) Parikshita - The Son of Abhimanyu and Uttara
121) Harischandra - the King known for his truthfulness.
122) Ambarish - The king known for his Ekadashi Vrata
123) Utthanapada - the King, father of Dhruva
124) Possessor of Mace - the God having the mace in one of His hands

125) Priyavrata - ibid.
126) Karma Gods - Kuber and others
127) Nalini - Varuna's wife
128) Sandnya - the Sun God's wife
129) Rohini - the Moon's wife
130) Shyamala - Yama, the death God's wife
131) Virat - Also called as Usha - the wife of Kama's son, Aniruddha
132) Varuna - Rain God
133) The wife of - wind god Vayu's wife -Bharati
134) To Ganga - water deity - Usha - Ashwini's wife
135) To Ganga - the holy river
136) Shani - The planet Shani- the son of the Sun God
137) Dhara - the earth - Bhoodevi
138) Karmic deity Pushkara- the presiding deity for deeds
139) Shani - ibid.
140) Pitrus - ibid.
141) Pushkar - ibid.
142) Bards of Indras - the divine bards - Narada, Tumbur
143) Tumbur - ibid.
144) Hundred crore but - One hundred less one crore Rishis.
145) Youthful Apsaras - Damsels in the court of Indra
146) Human Gandharvas - a class of demi-gods
147) Inferior in the former - the best among humans are inferior in their gunas to the wives of the monarchs.

148) Sattwa-Sattwa - Sattwa-Sattwa, Sttwa-Raja, Sattwa-tama

149) Sattwa-Tamas - Rajastattwa, Rajo-Raja, Rajastam

150) Rajo-Rajas - Tamas sattwa = Total 9 divisions.

151) Rarajrik-tamas - Tamoraja, Tamastama

In this way there is a mixture of gunas in each Jiva- the human's traits with such gunas are as follows:-

The above Gunas are of two types : Gross and Subtle.

I. i) Thus there are gross Sattwik - the gross Sattwiks display realistic knowledge about life.

ii) Subtle Sattwik - the subtle Sattwik is inclined knowledge about God.

II. i) Gross Rajasic - the gross Rajasic is inclined towards materialistic things.

ii) Sublte Rajasic - the sublte Rajasic is goaded towards devotion, surrender etc. derived from subtle Sattwik.

III. i) Gross Tamasic - the gross Tamasic creates Ignorance about material things

ii) Subtle Tamasic - the subtle Tamasic creates Ignorance, perverse Knowledge, wrong knowledge about God.

152) Purandhari - the wife of Kali.

153) Kali - ibid.
154) Janhavi's pal - Bhageerathi's freind, Lord Wamana
155) Madhwa Philosophy - The philosophy of Dualism propunded by Shri Madhwacharya
156) Vaikuntha - ibid.
157) Hari - ibid.
158) Shree - ibid.
159) Brahma - ibid.
160) Bharati - ibid.
161) Garuda - ibid.
162) Shesha - ibid.
163) six chief - ibid.
164) Girija - another name of Parvati
165) Indra - ibid.
166) Manmatha - ibid.
167) Prana - ibid.
168) Aniruddha - ibid.
169) Shachi - ibid.
170) Bruhaspati - The Guru of gods -Devaguru- celestial Guru of Shukracharya that of demons
171) Rati - ibid.
172) Manu - ibid.
173) Daksha - ibid.
174) Pravaha - ibid.
175) Maruts - ibid.
176) Manavi - Swayambhu Manu's wife Shataroopa
177) Yama - The Lord of Death

178) Shashi - The Moon God
179) Diwakar - the Sun God.
180) Varuna - ibid.
181) Narada - ibid.
182) Agni - ibid.
183) Prasuti - Daksha Prajapati's wife
184) Rishi Bhrugu - ibid.
185) Brahma's son - ibid.
186) Vrata performers - those who observe religious rituals
187) Atri - ibid.
188) Maricha - ibid.
189) Vaivaswata - ibid.
190) Tara - ibid.
191) Mitra - ibid.
192) Nivruti - ibid.
193) Pravaha - Marut - ibid.
194) Kubera - ibid.
195) Aswini twins - ibid.
196) Ganesha - ibid.
197) Vishwaksena - ibid.
198) The remaining - a host of all other rishis
199) Chyavana - ibid.
200) Hundred monarchs - All other kings who ruled during various Yugas.
201) Bhageerathi - ibid.
202) Rain god - ibid.
203) Rohini - ibid.
204) Shymala - ibid.
205) Sandya - ibid.

206) Agni's spouse - ibid.
207) Swaha - ibid.
208) Budha - ibid.
209) Usha - ibid.
210) Bhoodevi - ibid.
211) Shani - ibid.
212) Karmic deities - ibid.
213) Pushkara - ibid.
214) 16100 wives of Gopalkumar - Lord Krishna's 16,100 wives whom He married after liberating from the clutches of Narakasura
215) Rishi Agastya - Sage, the one who indrew all the ocean water
216) Urvashi - Apsara in Indra's Court - Amaravati.
217) Apsara - Damsels in Indra's court - Amaravati
218) Hundred Gandharvas and Tumbur - Celestical musicians
219) Kamsa's foe - i.e Lord Krishna, Kamsa always treated Krishna as his enemy.
220) Pitrus - ibid.
221) Gandharvas - ibid.
222) Chaturmukha - ibid.
223) Purushartha - ibid.
224) Vitthala - ibid.

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Names of 47 Maruts

१) प्राणः	१३) उद्वहः	२५) शचिः	३७) सहृतः
२) अपानः	१४) संवहः	२६) स्वेदः	३८) सिंदुः
३) व्यानः	१५) संयुवः	२७) जितः	३९) रक्तनामा
४) उदानः	१६) विवहः	२८) गुरूः	४०) कृष्ट
५) समानः	१७) शंकुः	२९) जंदुः	४१) कपिः
६) नागः	१८) कालः	३०) संवर्तः	४२) शुकः
७) कृकलः	१९) श्वासः	३१) कीलह	४३) यतिः
८) कूर्मः	२०) नीलः	३२) शतः	४४) भीमः
९) देवदत्तः	२१) नलः	३३) सौम्यः	४५) हनूयः
१०) धनंजयः	२२) प्रतिभवः	३४) कविः	४६) पिंगळः
११) अवहः	२३) कुमुदः	३५) जडः	४७) कपनः
१२) परावहः	२४) कांतः	३६) मंडूकः	

7 Vasus

(१)द्रोणः (२) प्राणः (३) धृवः (४) अर्कः (५) दोषः (६) वसुः (७) द्युनामकः

11 Rudras

(१) रूद्र + खैतः (२) ओजः (३) भवः (४) भीमः (५) वामः (६) उग्रः
(७) वृषाकपिः (८) अजैकपात्: (९) अहिबुर्ध्नः (१०) बहुरूपः

10 Vishwadevatas

(१) पुरूखः (२) आर्दवाः (३) कालः (४) कामः (५) धुरिः (६) लोचनः
(७) सत्यः (८) वसुः (९) दक्ष (१०) क्रतुः

11 Manus

(१) स्वरोचिष (२) उत्तम (३) रैवत (४) चाक्षुस (५) सावर्णी
(६) दक्षसावर्णी (७) ब्रम्हसावर्णी (८) धर्मसावर्णी (९) देवसावर्णी
(१०) रूद्रसावर्णी (११) इंद्रसावर्णी

Gunas

(१) सत्वसत्व	(२) सत्वरजः	(३) सत्वतमः
(१) रजस्सत्व	(२) रजोरजः	(३) रजस्तमः
(१) तमस्तम	(२) तमोऽरजः	(३) तमस्तमः

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CANTO - XXI

The Book of Wider Hierarchy
(Bruhattaratamya/Aveshavatara Sandhi)

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears

Ever contemplate with devotion
On Hari[1], Shree[2],Brahma[3], Vayu[4], and other gods[5],
On aveshavatars[6] and their gunas

Matsya[7], Kurma[8], Narasimha[9], Waman[10],
Bhrugurama[11], Dasharatha's[12] son, Yadav[13], Buddha[14],
Kalki[15], Kapil[16], Vaikuntha[17], Srinivas[18],
Vyasa[19], Rushabha[20], Hayanana[21], Narayani[22]
Hamsa[23], Trivikrama[24]
Shreedhara[25] and Rishikesha[26] are His avatars 1

The primordial Narayana is Hari[27]
Manifested as Krishna[28] to destroy the race of demons
Having luminosity of the sun calling Himself
As matchless and blissful. He is supreme amongst all gods
Immanent, Supreme,Purusha[29], the Primordial
Deathless, ageless, He Vasudeva[30] has forms boundless.....2

The Lotus-born's Mother-Lakshmi[31]
Is ever called as complete in knowledge, might and devotion
By the Graceful strength of Hari[32]
She is subordinate by infinite gunas
To the primordial Purusha[33]
As Prakruti[34] none match Her among the liberated or
unliberated gods.....3

The presiding deity of triple gunas does Lakshmi[35]
Call Herself as Kumbhini[36], Durga[37], Ambhruni[38],
Rukmini[39], Satya[40], Shanti[41], Kruti[42], Jaya[43], Maya[44],
Mahalakshmi[45]
Janaka's daughter[46], the resident of the Lotus-abode[47]
Dakshina[48], Padma[49], the Mother of three worlds[50]
Dwelling in atom and universe, is ever matchless.....4

To Hayavadana's wife[51] are ever inferior
Hiranyagarbha[52] and Vayu[53]
In one crore gunas
The master of birds[54], Shesha[55], Indra[56] without anxiety
Do ever function among all
By the Graceful look of Shreesha[57] 5

Purusha Brahma[58] as Virinchi[59]
And Supreme Vayu[60], the chief of life, courage,
Smruti[61], Chief among the triple jivas, might
Knowledge, the most renowned amongst all
The swallower of poison[62] cure for life-aliment,
Noble in voice, Vedas, the Chief jiva, terror to demons,
Pervading functioning in jivas, the dauntless Bhima[63].....6

Vayu[64], life for the frame, treasure of detachment
The Gnostic, joyful, possessor of intellect of ten types,
Master of gods, slumberless, the impeccable
Possessor of Sattwic frame[65], assumer of atomic, mahat
Having Hanumant[66] and other avatars[67]
Coming to the rank of Padmasana[68],
the mountain-bodied one[69] 7

The wanderer in the Vedas[70] and Brahma[71]
Are inferior to the World-Mother[72]
The Darling of the Youthful Shree indwells
the two since primordial past
With abundant devotion, knowledge, might
And form Supreme. Has as Bimba[73] dwells in
all static and dynamic beings
Pervading them all in those forms and names 8

The one called Saraswati[74], the presiding deity of the Vedas[75],
Devoted to Narahari[76] and Guru derives from them
Joy might, faith, love, is Brahma[77] Gayatri[78]
The mother of Garuda[79] and Shesha[80], daughter
To Sankarshana81 and Jaya[82], she is Vani[83]
The controller of female organs,
the revered one in worlds fourteen 9

Kali[84], Droupadi[85], Kashije[86], Panchali[87],
Shivakanya[88], Indrasena[89], Kalamani[90],
Chandra[91] are avatars of Bharati[92]
The wives of Vayu[93] and Brahma[94]
Are inferior in seven by seven and fifty one gunas
Ever to their respective spouses.....10

Shesha[95] in him has avatar form of Hari[96] and Vayu[97]
And to Lakshmana[98] that of Sankarshana,
Balaram[99] that of fair-haired Hari,
Hara[100], Sadashiva[101], Tapa[102], Ahamkratu[103], Marut[104]
Hare Shuka[105], Oordhwapata[106], Tatpurusha[107],
Jaigisha[108], Drouni[109], Vyadha[110], Doorvasa[111] as avatars.....11

Garuda[112], Shesha[113] and wearer of the moon's phase[114]
Are amongst them equal
To Bharati[115] and the wife of the Lotus-seated
Are inferior in hundred gunas
In Hari's[116] wife Jambuvati has ever Shree's avatar-force
Hence[117] superior to other five are all superior to Garuda-
Shesha in five gunas 12

Neela[118], Bhadra[119], Mitravinda[120], the one higher
than these all,
Kalindi[121], Lakshna[122] to these are
Varuni[123], Souparni[124] and Girija[125] inferior
Shree Lakshmi[126] avtar-form are Revati[127], the original form
Calls herself as Paya[128], the three Shailaja[129] and others
Are by ten gunas inferior to their respective spouses 13

Arjuna[130] has the avatar-force of Nara and Hari[131]
Gadhi[132], Kusha[133], Mandurdyymna[134], Vikukshi[135], Vali[136]
Are the avatars of Indra[137]
Bharati[138] has avatar-force of Brahma[139]
In Samba[140], Sudarshana[141], Pradyumna[142], Sanatkumar[143]
And Shanmukha[144] are avatars of Kama[145] 14

In ten gunas inferior to Parvati-Varuni[146]
Are Indra[147] and Kama[148], the deity for mortal frame
Prana[149] by ten gunas inferior to Indra
Aniruddha[150], Rati[151], Daksha[152], Guru Bruhaspati[153]
The wife of Indra's foe[154], Shachi[155], Swayambhu[156]
These six are equal-inferior to Prana by ten gunas[157].....15

Kama's son Aniruddha[158], Sita-Rama's brother Shatrughna[159]
In Balarama's brother's grandson Aniruddha[160]
Are these two avatar-forces
Kama's spouse has Rugmavati[161] and Lakshmi[162]
As two avatars, poulami (Indra's wife)[163]
Has Chitrangada[164] and Tara[165] as two avatar names 16

In Tretayuga[166] as Tara did he
Worship the Darling of Sita[167]
Vayu-forced[168] Uddhava became beloved of Krishna
Having the force of the Lotus-seated Drona[169]
Has these three avatars on earth
So is it mentioned in Mahabharata-Tatparya[170] 17

To Manu and other chiefs in Pravaha Vayu[172]
Inferior by five gunas. The Sun
As Vivaswan[173], the moon, Yamadharma[174], Manavi[175] are down by two gunas
The Sun, the moon, Dharma[176] are
Inferior to Pravaha[177] and He indwells those forms
The learned once ought ever to meditate thus 18

Dharma[178] has in him the wind-force
Jambuvanta[179], Vidura[180], Satyaji[181] are four
Avatars of Yama[182], Sugriva[183] has Brahma-force[184],
Hari's[185] force does Karna[186] have
The sun has two Avatars
Called as force of Indra[187] is Angad[188] 19

Varuna[189] inferior to the Sun by 3/4 guna,
Maabhishek[190], Dardur[191], Sushena[192], Shantanu[193]
Are four forms of Varuna[194]
The Divine sage Narad[195] is a little to Varuna inferior Agni[196],
Bhrugu[197], Daksha's [198] spouse
These three are to Narad inferior 20

Neela[199], Drushatadyumna[200], Lava[201], are
Avatars forms of Agni[202], Bhrugu[203] as hunter
Owing to kicking Hari by his foot[204],
The chief among saint as superior to Saptarishis[205]
The three; wind-forced prahlad[206], Agni[207]
And Balhika[208] are to Narad inferior[209].....21

Of same rank as kamraj monarchs Prahlad[210]
By the Grace of the Chief Saint[211]
Is to Agni[212], Bhrugu and Daksha's spouse equal[213]
The Two Manu Vivaswan[214] and Gadhi's Son[215]
Are to Agni[216] a Little inferior
But ever are equal to the Saptarishis[217].....22

Known as the sons of the Lotus-born[218]
The self-disciplined Maricha[219] Atri[220], Angirasa[221]
Pulaha[222], Kratu[223], Vaishta[224], Pulastya[225] are to Agni[226] equal
Are inferior to the darling of Swaha[227]
The sun as Mitra[228] has twin forms
As Rahu forced Bheeshmaka[229].....23

Nirruti[230] has two avatars as Durmukha[231]
And Rudra-forced Ghatotkacha[232], Pravahi[233]
The Divine Guru's wife Tara are equal in rank[234]
The rain-god are superior the elephant -tusked force[235]
Monarch Bhagadatta[236], Katthana[237], Kubera's two forms[238]
Charudeshna[239] with Ganesha-force to Ashwins[240]
Is equal among Ashtavasus[241] 24

Drona[242], Dhruva[243], Dosha[244], Arka[245], Agni[246]
Prana[247,] Dyu[248], Vibhuvasu[249], Krushanu[250]
Is superior to all, Dyu[251], as Bhishma[252] has Brahma-force
Drona[253] as Nandgopal[254] and barring Agni the Cheif[255]
Other seven Vasus are equal[256]
Among themselves in knowledge and gunas 25

Bheema[257], Raivata[258], Oja[259], Ajaikpada[260], Mohan[261],
Bahuroopak[262]
Bhava[263], Vama[264], Ugra[265], Vrushakapi[266], Ahbirudhni[267]
Are recognized as eleven Rudras[268]
Among these great ones Umamanohar[269] the greatest
The rest ten call themselves
As equal among themselves.....26

Ajaikpada has Bhuri as Avatar[270], Ahirbudhni[271]
Hasa double manifestation on earth
Rudra-force avatar as Bhoorishrava[272], Shal[273], Virupaksha[274]
Krupa[275], Vishkamb[276] in first manifestation,
As Sahadev[277], leader on the front Somadatta[278]
Thus did he manifest on earth as Patratpaka[279] 27

Devendra[280], Urukrama[281], Mitra[282], Varuna[283]
Parjanya[284], Bhag[285], Poosha[286], Vivaswan[287], Saviru[288]
Dhata[289], Aryama[290], Twashtru[291] are twelve Adityas[292],
The sun as Savitru[293] manifested as Devaki's Son Bhanu[294]
The Sun as Twashtru[295] appeared
As Veerasena [296] with the force of Yama[297] 28

Among these ten and two suns six are superior
Vivaswan[298], Varuna[299], Shakra[300], Urukrama[301]
Parjanya[302], Mitrakhya[303], to different hierarchy belong
Among Maruts[304], Paravaha[305] with Marut-force
Manifested as Pandu[306] with the Chief Vayu-force
Marut as Shweta has Kesari and Sampati avatars[307] 29

Pratibhavati[308], Chekit[309], Vipruthu[310], Soumya[311]
Marut[312], Vitat[313], Sharvottunga[314], Gajanamakas[315]
Are these fraction-avataras of Pranamarut[316]
The second Apanmarut[317] has Gavaksha as fraction[318]
The third Vyana Marut as Gavaya[319] Udan as Vrushaparya
Samanmarut with Atul Sharvatrat,
Gandha, Sumadana[320] 30

Among five Maruts Kuntibhoj[321]
Is avatar of Kurma Marut[322]
While Nag, Krukul, Devdatta, Dhananjaya are sans avatar[323]
Avaha, Udwaha, Vivaha, Sanvaha[324]
Are ever inferior to Pravahi's spouse Pravahamarut[325]
Along with the rest of Maruts[326] 31

To prana, Pana, Vyana, Udan, Saman Maruts[327]
Are inferior the ten Vishwa deities[328]
Known are these as sons of respectable Droupadi[329]
The remaining five are
On this earth called
Ever as Kekayas in each creation[330] 32

Indewelling Droupadi's sons Prativindya, Shrutasoma[331]
Shrutakeerti, Shalanik, Shrutasharma
Are mighty Gandharva-forces of Abhitamra
and other chiefs[332]
Chitravratha, Gopa Kishor, Bala[333]
Dharma, Vrukodara and
Other three are called as their children 33

Ashwin Vividha (Nasatya) Maindya (Dvas)are [334]
Nakul-Sahadeva and Vibhu -Trishikha[335]
In them has ever the force of Dwava, Pruthvi, Rubhu[336]
Pavan's son Vishwaksena, Uma's son Vighnesha[337]
And kubera and all others are[338]
Known as inferior to Mitra-Sun[339].....34

Agni's son Pavak, Chyavana's sons, Saint Uchathya[340]
And Manus Chakshusa, Raivata, Swarochisha, Uttama[341]
Brahma, Rudra, Indra, Deva, Dharma, Dakshasavarni[342]
And also Shashibindu, Pruthu[343]
Priyavrata, Mandhata, Gaya[344]
Kakusta and Doushanti[345] 35

King Rushabha born[346] as Bharat, thence from deer
As Brahmin born and the dynasty of monarchs[347]
Has everyday avatar-force of Shree Vishnu, Prana[348]
The Supreme Indra as Divaspati, Shambhu, Adbhut [349]
Bali as Indra known Vidhrut[350]
Dhrutshuchi, Krutadham are in all truly
eight Gandharvas[351] 36

Monarch Mandhata, Karmaj deities[352]
Bali, the beloved of Lord, the sons of Agni are[353]
Inferior to Vaishwanara by hundreds gunas[354]
Sharabha and the cloud guard rain-god[355]
The Sun's spouse Sandjna, the Mon's spouse Rohini[356]
That of Yama, Shyamla, the avatar of Devaki[357] 37

The queen of Yamadharma, Varun's spouse (Gaya)[358]
Usha (also Virat) these six queens along with[359]
Pavaka's sons are in two gunas inferior[360]
inferior to the six persons in Swatha[361]
Ushadevi known as less by ten gunas[362]
To Vaishwanara's spouse Swaha[363] 38

Sudarshana, Indra and othergod-force[364]
Found in Budha himself known as Abhimanyu[365]
Ashwin's spouse to Budha inferior, whilst[366]
To Usha incarnated as the daughter of Shellya and
Magadha[367]
Is Shani inferior, and to Shani[368]
Inferior is Pushkara known as Kamaraj[369] 39

Udwaha has Marut-form[370]
Gandharva Tumbur has Viradha and Sanjay as Avtãrs [371]
Janamejaya, the chief in knowledge as
Twashtrus with the sun-force[372]
Chitraratha that of Damghosh and Kabandha[374]
Kishor-gandharva has force of Manu and the
Lotus-born[375].....40

The divine bard Dhrutarashtra incarnated
as wind-force Dhrutarashtra[376]
While Hu:hu: Gandharva has Nakra and Drupad as
Manifestation[377]
With Marut-force of Avaha. King Virat[378]
Is an incarnation of Haha with Vivaha-Marut force[379]
Know the Cobra as Vidyadhara's avtar[380]
Whilst Gandharva Ugrasena as the King Ugrasena[381].....41

Vishwavasu[382] as Yudhamanyu with Brahma-force
Uttamoujasa[383] with Aryama-sun-force
Is as an incarnation of Pravasuidentified[384]
Chitrasena[385] manifested as Satyajitu
With the force of the Sun as unequalled Mitra[386]
Amongst the incarnated gods are these
Gandharvas ever as bards known 42

The rest of Gandharvas[388]
Right from Bali are as Gopalakas known[389]
On this earth faily Pingala as Sailendri incarnated[390]
Tilottam in the past[391]
Was Nakula's life Parwati[392]
While among all the Gopis of Gokul Shabri
the Chief fairy known[393] 43

In Agnis Sons the Gnostic sages dwell[394]
And in 16,100 women indwell Rama[395]
Assuming their respecting forms and namas[396]
In Krishna's gunas dwell Twasktrus daughter Kasheru[397]
Known as Chief among all
Other rishis are to Gopikas equal[398] 44

To god Agni are as sons Kratu, Sindhu[399]
Suchi, Pawaman, Koushikas five[400]
Tumbur-Urvashi hundred Menaka[401]
All Rishis and Monarchs[402]
And a countless gods are equal
To Ajavajas, parents to Anakhyas[403] 45

Inferior to Agni's sons are
A group of gods unkown, born in god-grace[404]
Learned are they ever serving their superiors
As per their merit; in utmost devotion
While to their inferior do they preach Everyday the
impeccable guanas of the Sovereign.....46

Amongst gods, there are not differences
Of Varna, Karma and dharma[405]
In heirarchy are they known as beyond similar Master-
disciple relation is there amongst them
To those unknown gods are Chirpitrus[406]
Inferior by 100 gunas barring the seven people[407.] 47

Inferior to Chirpitrus are divine Gandharvas[408]
Human Gandharvas are inferior to the divine ones[409]
Human monarches rank lower than human Gandharvas
Supremen are to men superior
By 98 with addition of twelve gunas[410]
Hierarchically are superior by virtue of god-force 48

The divine Gandharvas[411] are obedient
To the gods and human Gandharvas[412]
Are guided at all times by the divine Gandharvas
with devotion utmost, the Controller of [413]
All organs' the darling of Shree
Is ever adored knowing this by the best among men.....49

Badrayana explicated Bhagavatam[414]
And other Shastras a variety
Of twelve, ten, five and twenty hundred, ten thousand[415]
Hierachical differences with the might
Of superior god force
Oppose not the view agreed by the gnostics.....50

All these superior ones deserving emancipation
Listen and meditate in utmost celebration
Rejoice on hearing and performing, wishing not
Dharma, Artha, Kama, the triple fruits[416]
But ever contemplete upon the Indweller
Of Pavan, Bragma and other merited deities[417] 51

The Nityasamasarins[418] are full of merits and faults
Call Brahma[419] and other Jivas[420] as God's servants
And Hari[421] as One of the monarchs
That the Trinity of Brahma-Vishnu-Rudra[422] as same
And call pain-pleasure, birth-death,
Fear as ever applicable to His avatars.....52

Having not the hierarchical knowledge[423]
Do these ever revile the virtuous ones
Showing themselves as noble ones amongst men
Inclined to the deeds wicked for sustenance
Such ever wander
In to the vicious abodes, worshipping other gods.....53

The true philosophy of the Supreme Jiva's avatar[424]
Existing in the ocean of knowledge
Poring therein to find jewels exquisite
Are culled and woven into the thread of Prakrut tongue[425]
Offered to the Lord of Lakshmi[426]
Let the virtuos ever rejoice therein overlooking
lacunas compassionately.....54

The luminous Vishnu, Lakshmi[427]
The Lotus-born Vayu, Vani[428],
Garuda, six queens, Parvati,Shakra, Manmatha, Prana[429]
Guru Brahuspati, Pravaha, Surya[430]
Veruna, Narad, Agni, Seven Sages, Angirasa and others[431]
Mitra, Ganesha, Pruthu, Ganga, Swaha, Budha[432] 55

Shanaishwara, Pushkara, Ajanaja[433]
Chirapitrus, two Gandharvas[434]
The Divine and human emperors[435]
The human supremes, nobles and lowest
Gods as the best among the double twos
Here do I prostate to them as the guides divine.....56

He that worshipped the Epitome of all[436]
With gnosis, knowing the large hierarchy
Ever contemplating on the greatness of gods
The Compassionte One, the the Indweller of Vayu[437]
The Darling of Rama, the Lord of the World[438]
Fulfils four-purusharthas[439], showing Himself in
Lotus Heart as per merit 57

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CANTO NOTES :-

1)	Hari	- ibid.
2)	Shree	- ibid.
3)	Brahma	- ibid.
4)	Vayu	- ibid.
5)	Other gods	- other presiding deities in the hierarchical order.
6)	Aveshavatars	- deities possessing the influence of God/Gods
7)	Mastya	- ibid.
8)	Kurma	- ibid.
9)	Narasimha	- ibid.
10)	Waman	- ibid.
11)	Bhrugurama	- ibid.

12)	Dasharatha's son	-	i.e Shree Rama
13)	Yadava	-	ibid.
14)	Buddha	-	ibid.
15)	Kalki	-	ibid.
16)	Kapil	-	ibid.
17)	Vaikuntha	-	ibid.
18)	Shreenivasa	-	ibid.
19)	Vyasa	-	ibid.
20)	Rushabha	-	Avatar as Rushabha
21)	Hayanana	-	the Supreme God having the face of horse who preached Brahma
22)	Narayani	-	the Goddess who divided thenectar during ocean churning taking avatar as Narayani i.e. Lakshmi
23)	Hamsa	-	ibid.
24)	Trivikrama	-	ibid.
25)	Shreedhara	-	ibid-the supreme Lord seating Goddess Lakshmi on his chest
26)	Rishikesha	-	ibid.
27)	Narayan is Hari	-	the primordial Narayana is He, Hari
28)	Krishna	-	ibid.
29)	Purusha	-	ibid.
30)	Vasudeva	-	ibid.
31)	Lotus born's	-	ibid.
32)	Hari	-	ibid.
33)	Primordial Purusha	-	ibid.
34)	Prakruti	-	ibid.
35)	Lakshmi	-	ibid.

36)	Kumbhini	-	Bhoodevi
37)	Durga	-	ibid.
38)	Ambhruni	-	Goddess Laksmi' other form
39)	Rukmini	-	ibid.
40)	Satya	-	the daughter of Satrajit-Satyabhama
41)	Shanti	-	blue hued Aniruddha's wife
42)	Kruti	-	blood hued Pradyumna's wife
43)	Jaya		-Yellowishitowmy hued Sankradsh
44)	Maya	-	dark-hued Sankra
45)	Mahalakshmi	-	ibid.
46)	Janaka's Daughter	-	Seeta
47)	Resident of	-	Goddess Padmavati who resides in the lotus
48)	Dakshnika	-	The spouse of God as Yadjna.
49)	Padma	-	the one incarnated as Bhrugu's daughter
50)	Mother of	-	the mother of triple worlds viz. Goddess Lakshmi.
51)	Hayavadana's wife	-	ref. Lakshmi who has innumerable forms.
52)	Hiranyagabha	-	Lord Brahma.
53)	Vayu	-	ibid.
54)	Master of birds	-	the eagle-the Lord Supreme's vehicle.
55)	Shesha	-	ibid.
56)	Indra	-	ibid.
57)	Shreesha	-	ibid.
58)	Purusha Brahma	-	Brahma as Purusha
59)	Virinchi	-	ibid. Virinch Brahma

representing Mahat-Tattwa born of Shanti and Aniruddha.

Brahma's four forms:

1) Purusha Brahma
2) Shanti -Aniruddha -Virinchi Brahma- Mahat tattwa
3) Maya-Vasudeva-Kalanamak
4) Lakshmi-Narayana- Chaturmukha Brahma

60) Supreme Vayu - Jeevottama, Mukkhyaprana, the Wind-God

61) Smruti - ibid.

62) Swallower of Poison - the Wind-God who swallowed the poison that emerged during the Ocean-churning

63) Bhima - Second of the Pandavas, an Avtãr of the Wind God

64) Vayu - ibid.

65) Possessor of Sattwik frame-the one possessing Sattwika itself as physical form

66) Hanumant - another name Vayu the Wind - God, Jeevottama

67) Other avatars of Vayu- Hanuma, Bheema, Madhawa.

68) Padmasana - the presentVayu will be Brahma i.e the rank Padmasana Viz. Present Brahma in the next Kalpa.

69) Mountain-bodied - as strong as mountain - destroyer of demon-mountains

70) Wanderer in Vedas - the Wind-God Vayu roams in the ocean of Vedas.

71) Brahma - ibid.

72)	World Mother	-	Mahalakshmi - the Mother of all the creation.
73)	Bimba	-	ibid.
74)	Sarswati	-	ibid.
75)	The Vedas	-	ibid.
76)	Narahari and Guru	-	God as Narasimha, Saraswati's spouse, Brahma
77)	Brahmi	-	the wife of Brahma, i.e Sarswati.
78)	Gayatri	-	Goddess Saraswati has four forms (1) Saraswati, (2) Shraddha (3) Gayatri (4) Savitri.
79)	Mother of Garuda	-	Vineeta
80)	Shesha	-	ibid. Sheshas, mother - Kadru
81)	Daughter to Sankarshani		i.e. Goddess Saraswati is the daughter of supreme God as Sankarshana and his wife Jaya
82)	Jaya	-	ibid.
83)	Vani	-	ibid.
84)	Kali	-	ibid.
85)	Draupadi	-	the wife of 5 Pandavas- Dharma, Bheema, Arjuna, Nakul, Sahadev She is the Avatar of Dyusabha Bharati born of Kruti and Pradyumna form of the Supreme God
86)	Kashije	-	Kashi Raja's daughter.
87)	Panchali	-	another name of Draupadi - the daughter of king of Panchala
88)	Shivakanya	-	she is the daughter of a Brahmin called Shiva

89)	Indrasena	- King Nala's daughter
90)	Kalamani	- Avtãr as Kalamani - Avtãr as Chandra Such are the various avtãr of Draupadi.
91)	Chandra	- the moon
92)	Bharati	- ibid.
93)	Vayu	- ibid.
94)	Brahma	- ibid.
95)	Shesha	- ibid.
96)	Hari	- ibid.
97)	Vayu	- ibid.
98)	Lakshmana that of	- ref to Shesha avatar- Lakhshmana, the son of Dasharatha and Sumitra
99)	Balaram that of	- ref. to Shesha avatar - Balaram, the son of Vasudeva and Rohini
100)	Hara	- Rudra
101)	Sadashiva	- the avatar of Rudra
102)	Tapa	- Rudra's avatar
103)	Ahamkratu	- Hence Rudra has the avesha- influence of Vyasa's son Shuka and Vayu
104)	Marut	- ibid.
105)	Shuka	- the son of Vyasa
106)	Oordhwapata	- Avatar by that name
107)	Tatpurusha	- Avatar by that name
108)	Jaigisha	- Rudra's avatar by that name
109)	Drauni	- Dronacharya's son Ashwatthama's avatar, So Rudra is called as Droni.

110) Vyadha - Rudra's avatar as Vyadha born as Yajna, of Atri-Anasuya

111) Doorvasa as avatars - Rudra's avatar as Durvasa Such are the avatars of Rudra.

112) Garuda - ibid.

113) Shesha - ibid.

114) And wearer of the one having the moon on his matted hair i.e Rudra/Shiva

115) Bharati - ibid.

116) Hari's wife Jambuvati- ibid. One of the 6 Chief wives of Lord Krishna in Krishnavatar

117) Hence - therefore all six chief wives of Krishna are equal by nature, but Jambuvati is a little higher in gunas

118) Neela
119) Bhadra
120) Mitravinda
121) Kalandi
122) Lakshana

Other 5 of the six wives of Lord Krishna

123) Varuni - ibid.

124) Souparni - ibid.

125) Girija - ibid.

126) Shree Lakshmi - ibid.

127) Revati - the wife of Balaram, Krishna's elder brother

128) Peya - a symbol of avatar

129) Shailaja - Parvati

130) Arjuna - Avatar of Indira

131) Nara and Hari - Nara stands for Arjuna and Hari for Krishna

133) Kusha - Rama's Son Kusha

134) Mandardyumna - Avtãr of Mandardyumna

135) Vikukshi - Avtãr of Vikukshi

136) Vali - Avtãr of Vali.

All these 6 are Avatãrs of Indra

137) ....of Indra - the above six are Indra's avatars

138) Bharat - ibid.

139) Brahma - ibid.

140) Samba - avtãr by the name

141) Sudarshana - avtãr by the name

142) Pradyumna - ibid. avtãr by the name

143) Sanatkumar - ibid. avtãr by the name

144) Shanmukha - the son of Lord Shiva- Avtãr by that name

145) Avatars of Kama - All these 138 to 144 are avtãrs of Kama.

146) Parvati Varuni - ibid.

147) Indra - ibid.

148) Kama - ibid.

149) Prana - ibid.

150) Aniruddha - ibid.

151) Rati - ibid.-Manmatha's wife

152) Daksha - ibid.

153) Guru Bruhaspati - ibid.

154) The wife of Vrutra's foe i.e. Indra's wife Shachi.

155) Shachi - ibid.

156) Swayambhu - ibid.

157) Prana - ibid.

158) Kama's Son - i.e Maraja, Manmatha's son Aniruddha

159) Sita-Rama's - Kama's son Aniruddha has 2 avatars viz. Seeta's husband Rama's brother Shatrunan i.e Shatrughna and another one Balarama's brother's Krishna's Son, Pradyumna's Son. Aniruddha

160) In Balaram's - Krishna's brother Balaram.

161) Rugmavati - Kama's wife has 2 avatars (i) Rugmavati another one is Lakshana

162) Lakshana - Kam's wife Lakshana

163) Poulomi - Indra's wife Shachi

164) Chintragada - Shachi has 2 Avatãrs viz. Chitrangada

165) Tara - Avatãr of Shachi (2 nd Avatar)

166) Tretayuga - Second of the four Yugas- Kruta, Treta, Dwapara, Kali

167) Worship the - i.e worship Lord Rama

168) Vayu forced - Having the influence of Vayua-Uddhava has 3 Avatãras

1) in Tretayuga - Monkey Tara who served Rama

2) in Krishnavatara as Uddhava

3) also as Dronacharya

169) Lotus-seated - Influenced by Lotus seated, Brahma, Dronacharya has thus 3 avatãrs

170) Mahabharat Tatparya	-	The treatise written by Shri Madhwacharya wherein these details are found.
171) Manu	-	ibid.
172) Pravaha Vayu	-	ibid.
173) Vivaswan	-	ibid.
174) Yamadharma	-	ibid- Yudhishthira as Yamadharmansha
175) Manavi	-	ibid-called as Manavi being Manu's (Swayambhu) wife
176) Dharmaja	-	ibid born as Amsha-force of Dharma viz. Dharmaraj or Yudhishthira
177) Pravaha	-	ibid.
178) Dharma	-	ibid-Dharma's Avatãrs
179) Jambuvanta	-	bear Jambuvant , an avatãr of monkey
180) Vidura	-	Avatãr
181) Satyajit	-	an avatãr
182) Yama	-	ibid - Thus Yama has above 4 avatãrs, Viz. Dharmaja, Jambuvant, Vidur, Satyajit.
183) Sugriva	-	An avatãr of 1) Karna- Kunti's son (2) Sugriva as Monkey These 2 are Sun's avatãrs
184) Brahma-force	-	Sugriva having Brahma's force
185) Hari's force	-	Karna having Shree Hari's force also is included in Sugriva
186) Karna	-	the Sun God has 2 avatãrs as mentioned above

187) Indra - ibid.

188) Angad - name of the Monkey in Ramavatar - he has the influence of Indra.

189) Varuna - Rain-God Varuna

190) Mahabhishek - Another avatãr of Varuna

191) Dardur - Second avatãr of Varuna

192) Sushena - Third avatãr of Varuna

193) Shantunu - King Shantanu is the 4th Avatãr of Varuna

194) Varuna - ibid. -Such are the forms and avatãrs of Varuna

195) Narada - ibid -The sage Narada

196) Agni - ibid.

197) Bhrugu - ibid.

198) Daksha's spouse - viz Prasuti.

199) Neela - Name of monkey - in the *Ramayana* He is the avatãr of Agni

200) Drushtadyumna - Another avatãr of Neela

201) Lava - Third avatar of Neela

202) Agni - ibid -thus Agni has the above three avatãrs.

203) Bhrugu - ibid -Rishi Bhrugu and his avatãrs

204) Owing to - Since he hit Lord Narayana with his foot he was born as hunter during krishnavatar Vyadha who aimed his arrow at Krishna, thus responsible for sending Him to Parandham

205) Chief among - Agni, Bhrugu, Prasuti of 14th rank are superior to the saptarishis of 26th rank

206) Wind-forced Pralhad - Pralhad's avatãr is Balhik having wind -force.

207) Agni - ibid.

208) Balhik - ibid.

209) Narad - ibid.

210) Karmaj monarchs

211) Chief Saint - Bhrugu

212) Is to Agni - ibid.

213) Daksha's spouse - Prasuti

214) Vivaswan - the sun - God's son called Vaivaswata incarnated as Vivaswan

215) Gandhi's Son - King Gandhi's son Vishwamitra

216) Agni - ibid. these are inferior to Agni

217) Saptarishis - They are born of various limbs of Brahma

1) Marichi - From Brahma's mind
2) Atri - From Brahma's eyes
3) Angirasa - From Brahma's mouth
4) Pulaha - From Brahma's navel
5) Kratu - From Brahma's hand
6) Vasishta - From Brahma's breath
7) Pulastya - From Brahma's Ear

Vishwamitra and Vaivaswata all these are Brahma's sons

218) Sons of the Lotus - born - These Rishis are Brahma's Children

219) Self -disciplined - All these have acquired Ashta siddhis of a yogi.

220)	Atri	- ibid.
221)	Angirasa	- ibid.
222)	Pulaha	- ibid.
223)	Kratu	- ibid.
224)	Vasishta	- ibid.
225)	Pulastya	- ibid.
226)	Agni	- ibid.
227)	Swaha	- ibid.
228)	Mitra	- ibid.
229)	Rahu	- forced Bheeshmaka
230)	Nirruti	- has 2 avataras
	(1) Durmukha	- (a) Monkey Avatãr
	(2) Ghatotkach	- in both these there is the force of Rudra
231)	Durmukha	- ibid.
232)	Rudra forced	- the 2 above avatãrs of Nirruti having Rudra-force.
233)	Pravahi	- Pravaha Vayu's wife
234)	The Divine Guru	- The Guru Bruhaspati's wife Tara-Pravahi Tara, Nirruti and Mitra are equal in gunas
235)	Elephant - tusked	- Bhagadatta has elephant tusked Ganesha force.
236)	Bhagadatta	- the two avatars of Kubera viz. Bhagadatta and Kathana
237)	Kattana	- -do-
238)	Kubera's two forms	- -do-
239)	Charudeshna	- One avatar of Ganesha
240)	Ganesha force to	- Charudeshna has Ganesha's force

241) Ashtvasus
242) Drona
243) Dhruva
244) Dosha — Viz. Drona, Dhruva, Dosha, Arka, Agni, Prana, Dyu, Vibhuvasu these are Ashtavasus

245) Arka - ibid.

246) Agni - ibid.

247) Prana - ibid.

248) Dyu - ibid.

249) Vibhuvasu - ibid.

250) Krushana - Of the Ashtavasus Krushana is Agni's form 15th in rank

251) Dyu - ibid.

252) Bhishma - Of Ashtavasus Bhishma is the form of Dyu.

253) Drona
254) Nandagopa — Nandagopa the foster father of Krishna is the Avatãr of Drona

255) Agni the chief - Leaving the chief Ashtavasu Agni

256) Other seven - the remaining seven leaving Agni are equal in knowledge

257) Bheema - One of the Ekadasha Rudras - 9th rank

258) Raivata - One of the Ekadasha Rudras - 10th rank

259) Oja - One of the Ekadasha Rudras - 11th rank

260) Ajaikpada - One of the Ekadasha Rudras - 12th rank

261) Mahan - One of the Ekadasha Rudras - 13th rank

262) Bahuroopaka - One of the Ekadasha Rudras - 14th rank

263) Bhava - One of the Ekadasha Rudras - 15th rank

264) Vama - One of the Ekadasha Rudras - 16th rank

265) Urga - One of the Ekadasha Rudras - 17th rank

266) Vrushakapi - One of the Ekadasha Rudras - 18th rank

267) Ahirbuddki - One of the Ekadasha Rudras - 19th rank

268) Eleven Rudras - ibid

269) Umamanohar - Parvati's spouse is called Wam.

270) Ajaikpada - the 4th ranking Rudra has Bhoori as avatãr.

271) Ahirubudhni - the 11th ranking Rudra is born twice on earth

272) Bhoorishrava - the 11th ranking Rudra, Ahirbudhni's avatãr (1)

273) Shal - the 11th ranking Rudra, Ahirbudhni's avatãr(2)

274) Virupaksha - the 11th ranking Rudra, Ahirbudhni's avatãr(3)

275) Krupa - Surikrupa-Krupacharya Ahirbudhni's avatãr (4)

276) Vishkamba - the 11th ranking Rudra, Ahirbudhni's avatãr(5)

277) Sahadev - In the second birth Ahirbudhni has Sahadeva as avatãr.

278) Somadatta - Known as Chief on the battle front, Somadatta is another Avatãr of Ahirubhudni in second birth

279) Patratapati - Rudra as Patratapa
280) Devendra - Indra 20-1 Hierachies
281) Urukrama - the following are the names of 12 Adityas (21-2)
282) Mitra - 22-3
283) Varuna - 23-4
284) Parjanya - 24-5
285) Bhag - 25-6
286) Poosha - 26-7
287) Vivaswan - 27-8
288) Savitru - 28-9
289) Dhatu - 29-10
290) Aryama - 30-11
291) Twashtru - 31-12
292) Adityas - of the Urukrama is Supreme God (2-8 hierarchy)
293) Savitru - ibid.
294) Devaki's Son Bhanu - Devaki's son Bhanu
295) Twashtru - 12th Hierarchy
296) Veerasena - Yama took avatãr as Veerasena
297) Yama - ibid.
298) Vivaswan - ibid 4-13 in hierarchy
299) Varuna - ibid.
300) Shakra - Indra, Shakra as Sun is in 3-12 hierarchy
301) Urukrama - ibid.
302) Parjanya - Sun as Parjanya
303) Mitrakhya - The Sun as Mitra
304) Maruts - 47 Marut's - ibid
305) Paravaha - Marut's Avatãr

306) Pandu - King Pandu, He is the Avatãr of Marut

307) Marut as Shweta

308) Pratibhavat - Pratibhavat has the following 8 avatãrs

309) Chekit - Chekit - 1

310) Vipruthu - Vipruthu-2

311) Soumya - Soumya-3

312) Marut - Marut-4

313) Vitat - Vitat-5

314) Sharvottunga - Sharvottunga-6

315) Gajanamakas - These 8 Maruts known collectively as Gajanamakas

316) Are these... - These are all Prana Marut's anshas forces

317) Apanmarut - Marut as Apana has the following Anshas

318) Has Gavaksha One Avatar of Apan Marut.

319) Gavaya - The Third Vyana, Prana's avatar is called Gavaya

320) Samudan - Among these five the fourth viz. Udan Marut's avatar is called Vrushaparva.

321) Is Avatãr - the 5th Marut Samana has Atul, Sharvatrata, Gandha, Sumaduna, Ansha avatãrs.

322) Kurma Marut - another avatãr of Marut as Kurma Marut. (Avi Marut included)

323) While Nag - Maruts called Nag Krukal, Devadatta, Dhanjaya and Kurma these five are Kurma

Marut avatãr in kuntibhoj the father of Kunti Pandava's mother

324) Avaha - 11th Marut

325) Are ever - the five Prana Maruts (i.e. Prana, Apana, Vyan, Udana, Saman) are superior to the rest 42 Maruts-these 42 are inferior to Pravahi's husband Pravah

326) Along - along with all the rest viz. 42 Maruts

327) To Prana - ibid - these 42 are inferior to Prana Marut

328) Vishedevatas - they are 10 in number (1) Puroorav - 79 (2) Ardrava - 80 (3) Kaala - 81 (4) Kaama-82 (5) Dhuri - 83 (6) Lochana - 84 (7) Satya - 85 (8) Vasu - 86 (9) Daksha - 87 (10) Kratu - 88

329) Droupadi - Of the above 5 Veshwedevatas are known as Pandavas' wife. Droupadi's Sons.

330) Kekayas - The remaining 5 Vishvedevatas are known as Kekayas.

331) Indwelling

332) Are mighty

Droupadi's five sons are Vishwedevatas as follows: (1) Puroorava - Prativindhya - indwelling in him is the force of Gandharva called Abhitamra (2) Ardrava - Shrutasoma (indwells Gandharva called Chitraratha) (3) Kaala -

333) Chitravratha		Shrutakeerti (indwells Gandharva called Gopgopa) (4) Kaama - Shataneeka (indwells Gandharva called kishor) (5) Dhuri - Shrutakarma (indwells Gandharva called Balabala)
334) Ashwin	-	ibid-Viz. Nasatya and Drasa
335) Nakul-Sahadeva	-	the last two of the 5 Pandavas. Nasatya's avatar - vivid Nakula, Vibhu Drasa's Avatar-Mainda Sahasev, Trishikha
336) In them has	-	these 6 have force if Indra in them
337) Pavan's Son		Viz. Vishwaksena, Uma i.e Parvati's son, Vighnesha and the God of Wealth Kubera are inferior to the sun as Mitra in the hierarchical order.
338) And Kubera		
339) Mitra-Sun		
340) Agni's		God's son, Pavaka, Chavan
341) And Manus		Rishi's Son, 1. Chavakana,
342) Brahma		2. Rishi Uchathya, 3. Chakshusa Manu, 4. Riavat Manu, 5. Swarochisha Manu, 6. uttam Manu, 7. Brahma Savarni 8. Rudra Svarni. 9. Indra Savarni, 10. Deva Savarni, 11. Dharma Savarni, 12. Daksha, 13. Savarni Manu and Tamas, Swayambhu and Vaivaswata Manus Belong to this hierarchy.

343) And also - King Pruthu

344) Priyavrata - King Priyavrata, King Mandhata, King Gaya

345) Kakustha - King Kakusta, King Doushanti and King Shashibindu fall in this category.

346) King Rushabha } The King Rushabha born as Bharata , then born as deer ,

347) As Brahma } Then as Brahma, thus King Bharat has his births

348) Avatar force of - In all these has the wind- God's force.

349) Indra as Divaspati - Among 14 Indras Dvaspati is the Chief.

350) Indra known as Vidhrut - Indra as Shambhu, as Adbhut, King Bali are Indra 's forms.

351) Dhrutushuchi - another form of Indira, and Krutadhama, all these are Indra forms

352) Monarch Mandhata - the king called Mandhata

353) Bali - King Bali

354) Vaishwanara - Agni belonging to the hierarchical rank 15

355) Sharabha - i.e the Sun's avatãr

356) The Sun's spouse - i.e Sandhya

357) That of Yama - Vivaswavan's wife Sandhya, Moon's wife Rohini, Yama's wife Shyamala, Varun's wife Ganga, Aniruddha's wife Usha (also called Virat) are avatars of Devaki.

358) The queen of - Yama's wife Shyamala.

359)	Usha	- Aniruddha's wife.
360)	Pavaka's Sons	- The sons of Agni.
361)	Swaha	- ibid-i.e Vaishwanara's wife.
362)	Ushadevi	- Aniruddha's wife Usha also known as Virat
363)	Vaishwana's wife	- Swaha
364)	Sudarshana	- The Supreme's Symbol Sudarshana and its presiding deity, Manmatha
365)	Budha Himself	- incarnated as Abhimanyu. He has the force of Krishna's disc.
366)	Ashwin's spouse	- Usha
367)	Usha incarnated	- Usha incarnated as (1) King Shalya's daughter (2) Magadh King daughter.
368)	Shani	- Karmaja devata Shani
369)	Pushkara	- Karmaja devata Pushkara
370)	Udwaha	- He is one of the Ajanaja devatas having the force of Marut.
371)	Gandharva Tumbur	- Gandharva called Tambur
372)	Janamejaya	- Tumbur incarnated as Janamejaya having the Sun-God Twashtru's force.
373)	Chitraratha	- He is Gandharva's avatãr.
374)	Damghosh and	- is the avatar of Gandharva called Danu Kabandha is his avatar.
375)	Kishor	- Gandharva - Gandharva's avatar called Kishor. He incarnated as Akrur - He has Swayambhu Manu's force and Brahma's force.

376) The divine bard - Dhrutarashtra is the 5th Gandharva.

377) Hu:hu - Karmaja Gandharva called Huhu indwells Dhrutarashtra.

Hu hu has 2 avatãrs (1) Nakra (2) Drupada - having Avaha Marut's force

378) King Virat - the King Virat of Mastya Kingdom has the force of Marut called Vivaha

379) Haha - Ganharva called Ha ha - King Virat is his avatãr.

380) Vidyadhara - 8th Gandharva called Vidyadhara - His avatãrs are Ajagara.

381) Ugrasena - 9th Gandharva - He incarnated as Kamsa's father Ugrasena.

382) Vishwavasu - 10th Gandharva - Udhamanyu is his avatãr having the force of Brahma - some opine that he has the Sun's force too.

383) Uttamoujasa - 11th Gandharva Paravasu's avatãr is Uttamoujasa Having Aryama Sun's force.

384) As Incarnation - 11th Gandharva is called Paravasu.

385) Chitrasena - 12th Gandharva is Chitrasena incarnated as Satyajitu.

386) With the force of sun - He has the Sun's force in him.

387) Among the incarnated- these are known as musicians and bards.

388) The rest of Gandharvas- the avbove mentioned are 12 Gandharwas (1) Tumbur (2)

Chitraratha (3) Danu (4) Kishor (5) Dhrutarashtra (6) Hu:hu (7) Ha ha (8) Vidyadhara (9) Ugrasena (10) Vishwavasu (11 Paravasu) (12) Chitrasena

389) From Bali - Of 100 Gandharvas 8 are classed as Ajanajas. In the remaining 98, 4 are referred to in stanza 42. Thus remaining 88, among them Bali is the Chief Gandharva. All these incarnated as cowherds who played with Krishna in Krishnavatar.

390) Pingala, Sailendra - There are 100 Apsaras - they belong to Akhyata Ajanas

391) Tilottma - One of the Apsaras among 12:
(1) Urvashi (2) Ghrutachi (3) Menaka (4) Rambha (5) Tilottama (6) Sukeshi (7) Manjughosha (8) Pingala (9) Poorvachitti

392) Nakula's wife - Tilottama incarnated as Nakula's (4th Pandava) wife She is avatãr of Parvati.

393) All Gopis - All other apsaras incarnated as Gopikas. Of these Shabari who offered tasted berries to Rama is the Chief Apsara.

394) Agni's Sons - Several of Agni's sons incarnated as Rishis.

395) And in 16, 100 women — The group of 16,100 enlightened Rishis became Krishna's queens in Krishnavatatara by Rama's boon. The world - Mother Rama i.e. Lakhmi indwells them.

Among these the Sun — God's daughter Kasheru Is the Chief and superior to all the rest 16,099 are all equal in gunas.

396) Assuming their

397) Krishna's queens — i.e Lakshmiindwelt them .

398) Other Rishis — Among these the Sun- G o d ' s daughter Kasheru Is the Chief and superior to all the rest . The 16,099 are all equal in gunas.

399) To god Agni - Kratu, Sindhu, Shuchi, Pavaman and Koushik these are Agni's Son's

400) Shuchi — 100 Apsaras and 100 crore rishis and all kings

401) Tumbur Urvashi — all these are equal to Ajanaja deities.

402) All rishis and

403) Ajanajas - The above ones are equal to Ajanaja deities.

404) A group of gods - these are known as Anakhyat Surgana of Ajanajas Their details are

Sr.No	Group No	Deity
01	100	Vibudhas - विबुध
02	100	Manes- देवभृत्यपित्रु
03	100	God attendant demons देवेभृत्यअसुरनामधेय

04	100	Gandharvas - गंधर्व
05	100	Dancing Apsaras - नृत्यअप्सरा
06	70	Doers of God's work - Siddhas सिद्ध
07	30	Shibika - palanquin bearers शिबिका
08	30	Charanas -serving God.- चारण
09	70	Serving ghosts- सेवाकिंकर भूतगण
10.	70	Spirits - प्रेत
11.	70	Vidyadharas - विद्याधर
12.	70	Kinnars - किन्नर
13.	70	Spirits - पिशाची
14.	07	Kuber's attendants - Guhyakas गुह्यक
15.	05	Nagas-Varuna's attendants-नाग

405) Of Varna, Karma - Despite having Varunas - Brahmana, Kshtriya, Vaishya and Shudra There is no difference in the higher world. They can follow their varna

406) Chirpitrus - These manes are inferior to Chirakhya pitrus except the seven who fall in the

407) Barring seven - 19th hierarchical rank

408) Inferior to Chitrapitrus - ibid Deva Gandharvas are inferior to Chitrapitrus and Chirakhya pitrus.

409) Human Gandharva - Next in the hierarchical order to deva Gandharvas are human Gandharvas.

410) By 98 with addition - Human Gandharvas are inferior by 98 gunas

411) Divine Gandharvas - Those who became Deva Gandharva from Chirakhya Pitrus are called Preshyas.

412) Human Gandharva - From human Gandharvas to Superior among men all pray ardently

413) Controller of Organs - Organs i.e. Shri. Lakshmipati Narayana

414) Badarayana
415) Of twelve
- Vedavyasa by the force of Gods and by hierarchy and by hierarchy told the differences as 12, 12, 25, 100,1000, 10,000, here is no falsity in such diffences

416) Dharma, Artha, Kama - ibid

417) Of Pavan, Brahma - i.e the real devotees pray to the indwelling Lord Supreme

418) Nityasamsarins - those mortal beigs who undergo pleasure and pain in life.

419) Brahma - ibid.

420) Other Jivas - other mortal beings

421) Hari - ibid.

422) Trinity of - They consider Brahma, Vishnu and Rudra as the. Rudra as the same. Such people undergo joy, pain, birth death, fear etc., are Nityasnasarins

423) Hierarchical knowledge - these people do not compromise the hierarchical Differences and are skeptical

about it such are also Nityasansarins.

424) Supreme Jiva's avatar - Jeevottama - i.e Vayu
425) Prakrut tongue - ibid.
426) Lord of Lakshmi - ibid.
427) The Luminous - ibid.
428) The Lotus -born - ibid.
429) Garuda - ibid.
430) Guru - ibid.
431) Varuna - ibid.
432) Mitra - ibid.
433) Shanaishwara - ibid.
434) Chirpitrus - ibid.
435) The Divine and - double twos- the double twos means 4, viz. Gods upto Shatasthas, Karmjas upto Pushkara, Ajanajas, and from human Gandharvas to the lowest grass level not having anybody's force among these gods are supreme
436) The Epitome of all - i.e the Supreme Lord, the essence of all.
437) The Indweller of Vayu - ibid.
438) The Darling of - ibid.
439) Four Purusharthas - ibid.

* * *

CANTO - XXII

The Book of All Forgiveness (Misery Eradication)

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears

I behold not equal to Lakshmi's Darling[1]
Compassionate anywhere, pleased
With Sudama's[2] beaten rice He bestow all treasures
The moment entreated did He grant
Robes to Panchali[3], asundering
The demon's belly did He, the Ocean-compassion
placate Prahlad[4].....1

When Devasharma's[5] family
Seeing not means of livelihood prayed
As "God of Gods here do we surrender, resure us'
He, pleased did grant happiness by His merciful -look
They that serve Him not yet
Wish for pleasures are but little men 2

I find not anyone resembling Shreenivasa[6]
In compassion in this universe
The adepts do seek Him in Shruti, Puranas[7]
Despite Drona, Bheeshma, Krupa and others[8]
Being in Kourava[9] force considered He not their faults
The Paramatma[10] offered them deserving positions.....3

He the Bravest offered His Chakra and Conch[11]
To the King Tondamana[12]
Pleased with the potter Bhima's[13] mud-ornaments
King Aakasha[14], that hurt His head
Married his daughter to keep his wife's word
Such is the greatness of the Mace and
lotus-decked One[15] 4

He did rescue the curse-stricken
Indra-molested Goutam's wife[16],
The sin-inflicted Indra of Vrutra-killing[17]
Did He divide among four,
His gold - bejewelled crown that was by Indra-foe stolen[18]
Did He accept him as His devotee and
became His sentry[19].....5

The faultless One, condoned the faithlessness
Of Nandavraja-women[20], He does Himself
Call as Father of the Lotus -born [21]
Foeless, Nanda's son, the Killer of demons,
the Traveler on Eagle[22]
Mounted the shoulders of the cowheards
While dwelling in Vrindavan[23] 6

The feet-sprout worshipped at Shree's hands[24]
The heart - winner of Women folk Gokul[25]
Worshipped if Indra[26], Tenderer of cows
Refuser of Kurupati's banquet[27]
Accepter of Vidura's invitation[28]
The lover of devotees showed thus.....7

Called as the Son to Gopidevi[29]
Lord to the women of Vraja,[30]
Answering their entrities became their lord[31]
Held s parasol the mountain , the Ocean of Kindness
The Fire to the foes, reigned bringing Agni's daughter[32]
Bearer of the triple worlds, perfect bodied,
supremely pure, friend of gods.[33] 8

The Formless, the Nameless, baptized by Garga[34]
With the ominous name
The All-Pervasive manifested among the mortals
in forms partial
Promising to destroy the demons at Dwapara end[35]
Did the Dweller of the Luminous Abode[36]
Manifest to rescure His beloved ones.....9

Worshipped by Shree-Brahma and other immortals[37]
Did He assume numerous forms[38]
Guarded gods, rishis, monarchs and mortals[39]
Recipient of worships, granter of fruits
The Ever - blissful did
To Sugriva, Druva and other devotees
grant purushartha[40] 10

The Destroyer of wicked demons brimming
Over supremely ominous gunas, Granter
Of devotees', wishes, Destroyer of their life-ocean-pain,
beyond fear and pain
Unaffected by loss or joy, the Doer of eight creations
At all times pleased is He
With mere remembrance of the Heart-cave Dweller[41] 11

In the past, in the Deluge did[42]
Hefrighten the Lotus-child and guarded[43]
Won over by the One bearing the Ganges on the head[44]
Granted im the rank of Shesha, [45]
Fed with nectar the surrendered, virtuous [46]
god-congregation
Ocean of pity, spouse of Lakshmi[47] ever care-free,
ever-victorious 12

Functioning as per His-Self-Will, the Sire
He to Himself calls servant, indwells
Himself food, and relisher of food
Calls Himself by those names in each created thing
Satiates the presiding deities[48]
And to insolent titans, boundless rewards 13

Departs not from those that ritualistically
Or for livelihood, deadly disease-stricken mockingly
Once utter His Name, sighing, opening mouth
As "Hari Vitthala[49] resue us, he does
Extend His rescuing Hand
The Merciful ever helps His devotees 14

Those that on this earth ever
Adore the lord of Shree -Bhu's gunas[50]
Prform deeds in any form, them
Does He guard, the Lotus-eyed
With His ruthful-glance
Like to Sugriva[51], Vouchafes their wishes.....15

Indweller of the dynamic ones,
The Lord of Lakshmi [52], following the mortal's Karmas,
Called by Shruti's [53] Vishnu [54] does among us
Gets birth, Himself birthless
Akruti's son, invoked by His devotees
Gants their wshes unasked for 16

Calls Himself Nrushatu[56] among mortals
As Surrrushabha [57] in organs,
In organ-subjects as Hota[58] does He then experience
Himself unaffected,
As Rutu[59] in the Vedas,
The Universe-creator eternally guards His devotees 17

The Father of the lotus-born indwells ocean,
earth, mountains
Identifying Himself therein as Abja, Goja and Adrija[60]
In ocean dwells as nectar, lotus, Shree and the moon[61]
As sugar-cane plantain, creeper and grass in earth
In the symbol of the two as Goja He creates[62]
Pearls, animals thus enriches them all 18

The Veda-recognized, the Omnipresent,[63]
Indwelling Bharati's[64] Darling calls Himself
As Shuchishatu[65], puges the static and the dynamic
He of the boundless glory, of forms countless
Calls Achyut, indwelling, the Original frame
Sports in various ways as though of mortal frame 19

As a Guest in the devout guests
In the food-cell in Bharati's darling s Annamaya[66]
In the life-cell, as Apan, goals to material things[67]
As Vyana in the mind-cell, in the cell of knowledge[68]
Does He as Udana dwell motivating to cook
the things equal [69]
In the bliss cell as Samana does grant food-joy
with wife and sons[70] 20

Tell me, thus indwelling informs how can
Faults affect those high- born in a Brahmana race[71]
Worship Him sans guile
Him, that governs all gunas, indwelling in that
form and name
Himself in every organ acts
Just remembering His name heaps of sins are destroyed ..21

Indwells the land as Kustha[72],
As Ashastha in directions, in the firmament[73]
As Swastha, dwells individually in each as Vyasta[74]
In all static-dynamic creatures as Samasta[75]
Residing beside calls Himself as Upastha[76]
The enigmatic is He, the purest Soul in the Universe.....22

As the granter of knowledge is He, Djnanada[77]
in all Shastras
In garments is He as Manada[78], respect giver,
In the charitable, virtuous as Avadanya[79]
The Garuda-vehicled in respective places[80]
As per their gunas, ever functions[81]
Ever does He manifest therein 23

Calls Himself as Landlord in a village
As a village among villagers,
As the most ordinary in province
The joy - Giver to Rama[82] does Himself guard
As the Guard of all
Which has this greatness in all worlds?.....24

Those that worship Him, the eagle-flagged[83]
As the Charioteer of Vijaya[84], with devotion utmost
Such virtuous ones everywhere having favoured
The Victor Himself does guard, the One
Revered, the snake-decked
The All-effacer, shows His lotus-feet,
His world-charming form 25

The choiceless congregation of gods[85] and all
Does dwell in the current of Karma
Sans experiencing Karmafruit before creation[86]
He does, with His spouse[87], the Ocean of Compassion
Create them, with respective deserving[88]
Karma fruits[89] thus do they ever wonder.....26

Like to light and shadow ever show
The pleasures of the earth
As shadow do they chase wherever does the Jiva go[89]
Leaves not if denied. consume ever
The pure remains and offerings of Hari
Wander among the knowing, ridding of life-pain.....27

That which is beaten threshed, backed
Offered, the affected sin is powdered
When consumed the remains of Vitthala-offering[90]
the virtuous
Else he that eats selfishly
Such sinful men are, after death
Confined to the Kingdom of Death 28

Like the light and shadow are
These life-pleasures amazing uncertain
As the borrowed sugar
Joining resisting not the meaner ones
Wander with the learned, knowing
Shree's Darling's guans, obtain the position supreme.....29

Remembering worldly plesures
With devotion utmost, atanding at the abode
Of the Supreme-snake bedded invoke,
With bowed head, as Ocean of compassion
Offer they the Hand of Grace, O, medicine for life-ailment
He does instantly manifest, the Lord of Bhagavatas [92] 30

What mercy does He for His kinsmen
The Ocean of Mercy receives what though
His devotees in mean deeds indulge, guards
As to the way layer does He grant
Knowledge and devotion making him
Rishi Valmiki to narrate Dasharatha's Son's tale supremely[93]
merciful one 31

The Ignorant man thus ever entreat
His devotee entreats not to make him
Beseach for purusharthas[94] even in dreams
Grant to adore thy impeccable gunas
Rejoice thereby, roaming with the Bhagavatas[95]
Ever in birth after birth unforgettably [96] 32

The embodiment of four -fold achievements[97]
The four-formed where dwells[98]
Can ever learned men wish other accomplishments
The ignorant ones ever think of earthly joys
As everlasting and ever worship
Ganapati and other gods [99] 33

He adored ardently by Brahma and other immrotals [100]
The Indweller of all creatures heart cave[101]
The solemn one, Granter of all wishes
In this and other world knowing their
Deeds sinful and noble residing beside
Grants He to all, the All-knower.....34

Never once toward jivas is He biased[102],
Has hatred or jealously or friendship
The Supreme Glory, Matchless One at the end of creation[103],
The inaccessible even tho the Vedas, the Lord of the Worlds
Vitthala[104] grants to the triple jivas
Just their respective emancipation[105] 35

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CANTO NOTES :-

1) Lakshmi's Darling - ibid
2) Sudama - Krishna's freind at Sandipini Ashram
3) Panchali - another name of Draupadi - the daughter of king of Panchal.
4) Prahlad - The devotee of Narayana, Son of Hiranyakashyapu and Kayadu
5) Devasharma - a poor Brahmin by that name
6) Shreenivasa - ibid
7) Shruti Puranas - ibid- even if you search in all the Vedas you can find none equal to Shrinivasa
8) Drona Bheeshma Krupa- Dronacharya Bheeshmacharya, Krupacharya these were in the army of Duryodhana in the battle of Mahabharat.
9) Kourava force - the army of Kouravas
10) Paramartha - the Lord Krishna granted salvation to the above three acharyas despite their siding with the wicked Kouravas.
11) Chakra-Couch - the Disc and couch, the weapons of Lord Krishna
12) Tondamana - Lord Shrinivas offered His above weapons to King Tondamana *Ref. Shree Venkatesh Mahatme*
13) Potter Bhima - Lord Shrinivas accepted gracefully the garland of basil

leaves offered by the devoted who was low - born - he was a potter.

14) Akasha - The King Akasha - Ref. in *Shree Venkatesh Mahatme* the King Akasha's cowherds hit on the head of Lord Shrinivasa, who was then hiding in a cave being in search of his wife Lakshmi who had left him since the former was hit on his chest by Bhrugu.... Ref the *Bhagavatam*.

15) Mace and Lotus decked one - the Lord having mace and decked with Lotus.

16) He did...Wife - Rishi Goutam's wife Ahalya who was molested by Indra and later she was made a divine woman by Rama in Ramavatara

17) Sin-inflicted - Vrutra Killing - Indra killed Vrutasura - a brahmin -thus Indra Incurred sin which was divided and distributed among four viz. Women's menses. Water - surf, tree-gum, barren land Thus the God rescued him.

18) Indra foe - Bali stole the God's be-jewelled crown- but still the Lord accepted him as his devotee.

19) became His sentry - and when Bali offered to the Lord as Waman, all that he

demanded offered him the boon to be his door-keeper.

20) Nandavraja - the sinless one, the Father to the lotus-born Brahma, the foster - son Nandagopa, belonging to the village Nandavraja offered himself to the women (Gopis) of Nandavraja.

21) Father of - The Lord Supreme, the Father of Brahma who is supposed to be born out of lotus stem.

22) Nanda's Son-eagle - i.e Lord Krishna.. moving on the Eagle as his vehicle.

23) Mounted Vrundavana - played, sometimes climbing on the shoulders of the cowherds in Vrundavana

24) Shree's Hands - The Supreme who receives the pooja and service at the hands of His spouse Goddess Lakshmi.

25) The heart-winner Gokul- The Lord Krishna who won hearts of Gopis (Cowherd women of Gokul) in fact they were all originally Rishis

26) Worshipped of Indra... cowherds - When Indra sent Saunvartaka cloud to destroy the cows, cowherds and all in Gokul, Lord Krishna protected them by holding Govardhana mountain on his little finger.

27) Kurupati's banquet - The Lord who refused Kourava King Duryodhana's

banquet -the Lord who is worshipped by Indra.

28) Vidura's invitation - But He accepted invitation and drank the milk offered by His devotee Vidura.

29) Son of Gopidevi - Called as the son of Gopidevi i.e Yashoda

30) Vraja - ibid

31) Held as Kindness..answering - Ref to Lord Krishna's holding

32) Held as - Govardhan mountain as Umbrealla to protect the people of Gokul (Vajra) from the torrential rains sent by Indra.

33) The fire - Agni's Daughters - the daughters of Agni - Rishis in Ramavatara now born as Gopis.

34) Garga - Lord Krishna whose naming ceremony was performed by Gargacharya

35) Promising...end - Lord Krishna who manifested to keep up the promise given to gods, to destroy the demons at the end of Dwapara Yuga.

36) Dweller of ...adobe - the Lord whose dwelling place is Vaikuntha

37) Worshipped - The Lord who is ever worsipped by Goddess Lakshmi and Brahma and all other gods.

38) Numerous forms - Ref to Dashavataras - viz. Mastya, Kurma, Varaha , Waman, Buddha and Kalki Narasimha, Parusharama, Rama, Krishna

39) Guarded...mortals - The Lord who protected all gods, rishis and Kings accepting the pooja they offered.

40) To Sugriva...Purushartha - The son of the Sun-god, Sugriva, Dhruva, the son of King Uttanapada and several others who worshipped unflinchingly the Supreme Lord and He granted them all Purushartha viz. Chaturvidha Purusharthas i.e Dharma, Artha, Kama, Moksha.

41) Heart - cave dweller - the Lord who resides in the cave of the heart 8 creations viz. Shrushti, Sthiti, Samhar, Niyamana, Jnana Anjana, Bandha, Moksha.

42) Deluge - Pralaya - End of the world

43) The Lotus - Child - Brahma born in Lotus, threatened and then protected by the Lord.

44) Bearing the Ganges - i.e Rudra who bears Ganga on his head, the Supreme Lord is pleased

45) Rank of Sheesha - And so offered him the rank of Shesha in the hierarchical order

46) Fed with Nectar - The Lord offered nectar to all

		the gods during the Ocean Churning.
47) Lakshmi	-	The Spouse of the Lord Goddess Lakshmi
48) Satiates.. deities	-	all the creatures get satisfied with what they eat while HE resides inside and takes it.
49) Vithala	-	Another name of God - the one who wards of all difficulties.
50) Shree - Bhu's gunas	-	Those who adore the Supreme Lord's qualities, the One who is the spouse of Goddess Lakshmi and Bhudevi
51) Sugriva	-	ibid
52) Lord of Lakshmi....	-	Karmas viz. - Lord Krishna, the birthless Supreme Lord resides/Manifests in each as per his Karmas - (Anadi, Sanchita, Agami and Prarabdha Karmas)
53) Shruti	-	ibid
54) Vishnu	-	another name of the Supreme Lord.
55) Akuti	-	Akutidevi's son, God as Yadjna who moves inside the body as consciousness.
56) Nrushatu	-	God by that name
57) Sur Rushabha	-	In organs (10 organs+mind) He resides by the name of Sur-Rushabha
58) As Hota	-	He satiates all food-essence inducing through organs by the name Hota

59) As Rutu...in.. - as mentioned in the Vedas, Rutu, Satu.

60) Identifying - Identifying Himself by these names mentioned here the Supreme God protects all those who thus suppose while eating/ experiencing

Note : Here are mentioned the forms of the Supreme Hamsa etc., 18 forms.

61) In Ocean dwells - Supreme God as Adja resides in the ocean - the One who is father to the lotus-born viz. Brahma - the spouse to the One bloomed in water i.e. Goddess Lakshmi, and in the moon and all other creatures.

62) In the symbol - The Lord dwells as Gojuga, in creepers, trees etc.

53) The Veda - cognized- The One recognized by the Vedas

64) Bharati's Darling - Bharati's spouse the Wind - God Vayu and the Supreme Lord indwells him.

65) Shuchishatu - The Supreme called Shuchishatu.

66) In the food-cell.... - Annamya - Among several koshas, God in Annamaya Kosha dwells as Guest indwelling the spouse of Bharati viz. Vayu

In Stanza 20 are described God's forms and functions in Annamaya Kosha- Food cell.

67) In the Life cell

68) As Vyanu

69) Does He as

70) In the Joy cell

71) Brahmana race

Ref to various Koshas Viz. Prana, Apana, Vyana, Udana

Saman - In Pranamaya Kosha God dwells as Apana and thinks about the

God in Vyana- i.e Material things,

Manomaya Kosha goads the jiva to

make efforts to gain food items.

Udana in Vidjnanamaya Kosha - God as Udana - prepares the food items gained into eatable forms.

Samana - Ananamaya Kosha - God as Samana - enjoys the food with family, wife, children etc., and gives the joy to the jiva.

Such are the 'Pancha Koshas'

Prana - Pranamaya

Vyana- Manomaya

Udana- Vidjnanaya

Saman- Anandamaya

72) Indwells - Kustha - The Supreme dwells in the land

73) As Ashstha - In direction God dwells in all directions

74) As Swastha - in the sky - God dwells in the sky without moving

75) Samastha - God dwells in all moving and static jivas.

76) Upastha Near - God stays near
Thus does He dwell independently in every jiva.

77) Djnanada - The giver of knowledge, the Supreme Lord called as Djnanada', He protects them.

78) Manada - The Granter of respect He is called "Manada"

79) Avadanya - residing in intellect He is called "Avadanya"

80) The Garuda Vehicle - The one whose vehicle is the eagle.

81) As per gunas - as per jivs' triple gunas (Sattwa, Raja, Tamasa)

82) Joy - giver Rama - The supreme who is the delight of His spouse

83) Eagle-Flagged - the flag of Lord Rama - Narayana

84) Charioteer of Vijaya - The Supreme Lord who became Vijaya i.e Arjuna's Charioteer during the Mahabharata battle.

85) The choiceless Congregation -of gods and all conscious beings, triple jivas all these without undergoing the fruits of their anadi karmas dwell

86) Current of Karma - Current bearing the load of their Karmic deeds, stay as they deserve.

87) With His spouse - That is with Goddess Lakshmi

88) Respective deserving - The Lord Supreme moves in the Jivas for their good to attain their Sadhana - the fruit of their deeds.

Note : No Karmaphala before the creatiobn and they eat the Karmaphala once the creation takes place.

89) Wherever the jiva goes - the pleasures and pains of life leave not the jiva and follow it like the sun and shade wherever it goes.

90) Vithala - ibid- Like the remains (Nirmalya) is offered to the virtuous so does the Supreme ground to pieces the sins of the virtuous.

91) Shree's Darling - ibid

92) Bhagavatas - the devotees of the Supreme God

93) Rishi Valmiki - by the Supreme's grace a hunter became the writer of *Ramayana* and is called Rishi Valmiki.

94) Purusharthas - four-fold purushartas refer to four fold salvation viz. Sayyujjya, Sameepya, Saroopya and Salokya

- He does grant to the virtuous one

95) Bhagavatas - ibid.

96) Birth after birth - in every birth

97) Four-fold achievements - ibid.

98) Four-formed - Aniruddha, Pradyumna, Sankarshana, Vasudeva

99) Ganapati and - the son of Shiva - Parvati and all other gods.

100) Brahma and - all other hierarchically immortal gods.

101) The Indweller	-	the dweller i.e the Supreme God resides in the cave of the heart of the jiva.
102) Towards Jivas	-	The Supreme is ever unbiased toward hatred in Tamasic, jealousy in the Rajasic (Nityasamsarins) compassion in the Salvation-deserving ones. Therefore He is FAULTLESS
103) The Supreme Glory	-	The Almighty Lord.
104) Vitthala	-	ibid.
105) Just their...	-	The Supreme offers them salvation and He does it with faultless justice.

* * *

CANTO - XXIII

The Book of Other Wordly Hierachy

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears

One and twenty advocators of wrong faiths[1]
Ridiculers and propounders of contradictory statements
He did refute and established Hari as Supreme[2]
The abode of Shree Hari, worshipped of Garuda and Rudra[3]
Of supreme greatness the Supreme Guru
O Acharya Madhwa behold me ruthfully[4].....1

Brahma and other immortals[5]
The jivas deserving Moksha after
moral frame's severance[6]
May I here ask the erudites
To overlook my blunders
Here do I narrate as does He,
The Possessor of Chakra, Mace make me narrate 2

Gross, insects, birds, animals, homo sapiens
Monarchs, human-Gandharvas are as ganas known[8]
Integerless are they, Yogis of Karmic deeds[9]
Their mortal-frames as symbols
Worship do they object-Reflections ever performing[10]
Sense-oriented deeds, offering to Hari,
Nirmama are they[11].....3

Immeasurable are the seven - type of jiva groups[12]
The Divine-Gandharva onward are order- numbered[13]
Incarnating mortal-frames appears as brahmanas[14]
Renouncing physical karmas comprehending
The import of the words of Gurus[15]
Offer according to time and dharma are karmayogins[16].....4

Owing to mean karmas, roaming thro'[17]
Various 'yonis' returns to human region[18]
With conviction firm of Hari as supreme
With knowledge and devotion, Veda-mentioned[19]
Performing the lacuna-free deeds in a thousand births
Offered them to Shree Hari[20].....5

In ten births did he then worship
Hari as supreme, adored of gods and demons,
Doer of marvel-deeds Griefless, infinite-formed
Truth-willed, cause of the universes
Creation, organization and destruction,
As ageless and deathless One.....6

In three births more love than in
His self-abode, cattle, wealth spouse pal,
Son, parents posits in the Darling of Lakshmi[21],
Never does such entitled wisemen flinch
Transcending the above births
Behold Paramatma[22] rejoicing in the self-abode.....7

The bards divine, Ajanaja[23] gods, eternal pitrus
All these are Djanayogins[24], at all times
While Pushkara, Shanaischarya, Usha[25]
Goddess Swaha, Buddha, Sanakas and[26]
The rain-deity Parajanya are all integers[27]
Among the two gunas the latterare Vidjnanayogins[28].....8

After taking a hundred births
On the holy land of Bharata observing[29]
Disinterested noble deeds, then in births ten thousand
Obtaining Supreme knowledge,
In hundreds three mortal frame with boundless devotion
Do they behold His Bimba form within[30].....9

Prior to their Sadhana those yogis[31]
Have not had direct vision,
Perform not deeds forbidden, never hurled to hell,
Disentangling the wrong contradictory statements
Made in the Vedas and Shastras[32]
Do they ever rejoice in Madhusudan as
the Supreme One[33] 10

From the King of Satyaloka[34]
To the god-groups upto Shatasthas[35]
Are ever known as Bhaktiyogins[36]
Amidst these Bhaktiyogins
Owing to Supreme bhakti and gnosis
Are Brahma, Vayu. Vani, Vagdevi. best of bests.[37].....11

Natural are bhakti and other gunas[38]
To those deserving Brahma rank,[39]
Till that rank the Bimba-worship increases[40]
Sans demon-force are they,
Never are they with three defects affected
But those are in Garuda, Shesha, Rudra and Indra found[4]..12

Ere to Sadhana these god-groups of Rujus[42]
Called as Tattwikas are[43]
As ordinary God-visioned ones
After the sadhana in the respective One the Bimba[44]
Beyond smiles like to the sun
Do they behold reverentially, deservedly.....13

Garuda, Shesha and other immortals[45]
Are as inconsistent devouts known
Constant devouts are the four:Bharati,[46]
Prana, Brahma and Saraswati[47]
In the third-eyed and others
The respective presiding deities do function.....14

Deeds both mean or noble are by Pavamana done [48]
Doubting this not those that worship
The Lord of Prana, pleasing hurls[49]
Them not to births ignoble
But those that boast themselves as deeds doers
He does to the dark-dungeon despatch.....15

From gods, rishis, pitrus, monarchs[50]
To humans in all these five
Do prana dwell doing deed, getting done[51]
The future-Brahma in turtle in one form[52]
Bears on his back the universe
And guards this world
In the second form.....16

The covert god Anil indwelling[53]
The jivas of the fourteen worlds[54]
Performs himself 21.600 breath Hamsajapa chants[55]
In sleep, dream and waking states
As the closest one while getting done
Grants deserving enjoyments to the Original frame in His third frame[56].....17

The pure Sattwika Prana despite indwelling[57]
The mortal frame unbound in his original form
Like to the burnt cloth
Performing his sadhana[58] in everyone
To the faultless Prana[59] are
Garuda, Shesha, Rudra and other immortals his dasas[60].....18

Residing in ganas, calls[61]
Himself as raju, afer the sadhana[62]
Of a hundred kalpas does He as Kalki[63]
After ninety-eighty kalpas Anila[64]
As in Hanuma, Bhima form[65]
Overpowering all demons
identified as Madhwacharya[66].....19

Assuming the form equal to
That of the All-pervasive Hari along with[67]
Brahma, Saraswati, Bharti does Pavamana[68]
In eternal devotion, those that proclaim
The forms and gunas of the knowledge-embodiment
As evanescent propounded in Sruti-words[69].....20

Birds, bats, water-dwelling creatures
Assuming three crore forms ever
Does Vayu[70]'kill demons, guard the virtuous
Called is He as the first portal of the Killer of Kaitabha[71]
Garud, Shesha and the three-eyed[72]
There immortals have ever Vayu as the first door[73].....21

Among these rujus personifying[74]
Sadhana for hundred Kalpas[75]
Identified himself in ominous
names from Kalpa to Kalpa[76]
In the erudite ones adore these
Sins horrible purge away
The Darling of Rama ever delights[77].....22

Guard O Kalki, Suteja, Dasa[78]
Guard O Dharma, Adharmakhandana[79]
Gurad O Varchaswi, Khashana, glory be to Sadhu Mahipati[80]
Guard O Saddharma, Dharmaja,[81]
Guard O thou Sampoorna, Shuchi, Vaikruta[82]
Guard O Anjana.Sarshapa, Kharpata, Shraddhahva[83].....23

Guard O thou Sandhyat- Vidjnana[84]
Guard O Mahavidjnana, Keertana,[85]
Guard O Sankeernakhya, Kattha, Mahabuddha,[86] Jaya
Guard O Sumahattara, Suveerya,[87]
Guard O Medhavi, Vijaya, Jaya [88]
Guard O Rantimna, Manu, guard me, guard me [89].....24

Guard me O Mod, Pramod, Santas[90]
Guard me O Anand, Santushta[91]
Guard me O Charvanga, Charu, Subahu, Charupada[92]
Guard me,O guard me Sulochana[93]
Guard me O Saraswat, Suveer, [94]
Guard me O Pradjna, Kapi, Alampat guard me [95].....25

Guard me O Sarvjit, Mitra[96]
Guard O Papavinashana[97]
Guard O Dharmavineetha, Sharad, Oja, Sutapaswi[98]
Guard me O Tejaswi, guard me[99]
Guard O Daanasusheela, guard me, [10]०
Guard O Yadjnasukarta, Yajwi, Yagavartaka[101].....26

Guard O, Prana, Trana. Amarshi, [102]
Guard me 0, Upadeshta, Maraka, [103]
Guard O, Kaalakreeda, Sukarta, Sukaladjna, [104]
Guard O, Kaalasoochaka, guard me, [105]
Guard O, Kalisamharta, Kali, guard me, [106]
Guard O, Kala Shyamareta, Sadarata, Subal [107].....27

Guard O, ever guard Saha, Sadakapi, [108]
Guard O, Gamyadjnana, Dakshakula, [109]
Guard O, Shrotavvya, my adoration to the Sankeertavvya,[110]
Guard me Mantavvya, Kavvya,[111]
Guard O, Drasthavvya, Sakhya,[112]
Guard O, Gantavvya, Kravvya, guard Smartavvya[113].....28

Guard O. Savvya, Subhavvya, my adorations to you,[114]
Guard O, Swargavvya, worship to thee Bhavvya,[115]
Guard O, Djnatavvya, worship to thee Vaktavvya, Gavvya,[116]
Guard me Latavvya, Vayu[117]
Guard O, Brahma, Brahmana Priya,[118]
Guard O, Guard Saraswatipati,
supreme Jagadguru[119].....29

Those that ever meditate upon these
Vaman Purana - stated great ominous names [120]
Of the great souls, with utmost love
The Darling of Rama granting
All wishes asked for, keeps in His
Triple abodes ever offering bliss.....30

To Vayu hundred births of great bliss
Undergoing Prarabdha, effortlessly [122]
Does assume sovereignty over people
He that grants all bliss
To the Brahmin pleased with handful of beaten-rice[123]
The Supreme Dasa of Giver little wonder
He, the Master of theWorld.....31

In Kalpas two hundred [124]
Identified himself in the same name
Positing his integers in all immortals,
performs respective sadhana[125]
Those that worship wrongly, destroying
Kali and other demons obtained the rank
Of Brahma, He Guru Pavamana with his spouse[126].....32

He known as the Supreme Jiva god-Anil[127]
In one Kalpa emerges on the lotus-born [128]
For years eighty-seven and a half[129]
Worshiping the One without the triple gunas[130]
His deeds and forms
In unmanifest globe pervades.....33

These ruju gunas have but one demerit
Of not having supreme enthusiasm
This is apt, for without stating
This the liberated Brahmas grow[132]
In knowledge and devotion till Ajapada Druihna[133]
External worship, thereafter the Bimba-vision,[134].....34

Those puranas attributing ignorance
and few but demon-tempters
To the four-faced are
Can charm, ignorance, fear and pain match
The orbit of Sun looks as moving
Owing to a defective-vision
He did show thus to please Srinivasa[135].....35

The lotus-born known as Supreme
Amongst all jivas at all times
With gunas impeccable devotion, knowledge, renunciation
Knowing the gunas of the Unequalled [136]
From the mouth of Rama ever [i37]
Does he behold His Bimba-form like crores of suns[138].....36

As knowledge, devotion and other gunas [139]
In the Four-faced so are they in Mukhyaprana[140]
Contemplate a little less in the latter[141]
In the ruju group of jivas hierarchically [142]
Less are they, by and by do
Knowledge, devotion, grow as per rank in Bharati,
Vani and others[143].....37

Like the light of the sun in
Brahma, Sameer, Gayatri and Bharati[144]
Are His forms seen, faintly upto deliverance[145]
The lotus-seated, Vayu, Vani, Bharati[146]
By virtue of Hari's Grace[147]
Unaffected are they in deluge.....38

After a hundred years, the lotus-born
Does in his Kalpa, those deserving emancipation
Leads to keep in river Vaikuntha[148]
The compassionate Brahma does [149]
With his entire family
Thus enters Hari's embryo[150].....39

After entering Vasudeva's embryo[151]
The liberated, faultless ones
Joyously emerge thence
Obtaining His command do they
Reside in Anantasana, Shwetadweepa,[152]
Vaikuntha the griefless do wander[153].....40

Sattwik. subtle , sattwa, rajasic [154]
Tamasic in Mahat form [155]
The monarch of Satyaloka a little less two gunas,[156]
Eligible for liberation, no cause, for creation of universe
To please Hari
Does He ever function [157].....41

Upto a quarter less century
Performing rigorous penance of Vayu [158]
In the ocean for ten kalpas
Then did obtain the rank of Mahadeva[159]
At the end of 40 Kalpas[160]
Attains Shesha rank, along with Parvati[161].....42

Indra in ten Kalpas as Sunanda[162]
Performs penance for the vision direct
Of Mukunda for Kalpas[163]
Anguished in smoke for a crore years[164]
Indra thus experiencing does assume his rank
The King of gods does obtain his abode
Kama too in similar ways[165].....43

In the previous Kalpa, Moon [166]
Called as Atishant, the sun as Suroop[167]
Listened for two manukalpas each[168]
By virtue of their penance supreme
With head over heels for 5000 years
Experiencing pain beheld the Bimba-form [169].....44

After their Aparoksha Sadhana completion[170]
Do Shiva, Indra and gods attain liberation[171]
In hierarchical order and of Kalpas[172]
The brother of Upendra twenty Kalpas[173]
To the skin-presiding deity Prana has 18
And to Guru, Manu and others 16 Kalpas [174].....45

Twelve in Pravaha Vayu,[175]
To the Moon, the Sun, Dharma ten[176]
Mitra, to Sheshashata eight Kalpas[177]
The divine bard Sanaka,Sunandana[178]
Sanatkumar rishis seven, to Varuna's spouse [179]
And Parjanya.Pushkara six Kalpas.[180].....46

To Karmaja gods five, to Ajanajas four[181]
Three-fourth of Kalpa to Gopikas and triple pitrus[182]
The divine Gandharvas, human Gandharvas[183]
And Bards attain one Kalpa[184]
The human kings attain Moksha[185]
In half a Kalpa[186].....47

As the light diffuses following the light
Drives darkness thus helping others
So does He indwelling the Lotus-seated
Expressing the respective self-form and might,
Shines like them
Sporting, performs functions getting performed.....48

Granting forms to the indrawn
Prana, Rudra and other immortals[187]
Ever does He receive their services
The ocean of joy, knowledge and mercy
Curing the ailments of His devotees
Condoning their blunders ever
guards His rememberers.....49

In Kalpa after Kalpa does He delight[188]
In creating, organising and destroying
The four-faced and Pavamana as His rituals
Rudra as ghee, all gods as other dishes[189]
Does He consume the triple worlds
Himself as the Guest of all.....50

Like the food consumed by an expectant mother
Shared by the baby in embryo
The Dauntless Himself consuming offers to all jivas
The strengthless, subtlest atom as jivas [190]
Can ever the physical rituals digest
The ignorant state so, admit not the wise.....51

Grows not He by consuming
Nor stunts He by not consuming
Matchless among the immortals is He, birthless
The Boundless One makes
The Bestower of infinite mercy
Grants self-ranked bliss to the surrendered.....52

As seeds on land are sown
By watering, thence harvested and eaten
So does the Darling of Lakshmi[191]
As per their deeds create the jivas,
Maintains, destroys equally
Ever does He function sans pain or joy.....53

In Prana, Rudra, Indra and other gods[192]
Hunger and thirst are in their grip
All enjoyments as tools for sadhana
In titans. Pretas, ghosts[194]
These ever trouble them
While in humans, animals, birds, stay and go.....54

That Vasudeva is ever sans[195]
Dream, slumber, thirst, hunger,
Fear, pain, temptation, forgetfulness,
Jealously, ego, purity or sin
Brahma. Sadashiva and a host of deities [196]
Ever worship Him as faultless and are liberated.....55

The moment as truti known[197]
Fifty minutest truties do a lava make[198]
Two lavas make nimesha, eight nimeshaia matra[199],
Yuga has two matras, two yugas a guru,[200]
Ten gurus make a prana, ten pranas a pala, [201]
Twelve palas a bana, twelve banas a ghatika,
30 ghatikas a night,[202]
sixty of them a day and night.....56

Such fifteen nights-n-days make a pakhsa,[203]
Two pakshas a month, two masas a rutu, [204]
Three rutus an ayana do make, [205]
Two ayanas do a year make,[206]
A human year and kruta and years [207]
The divine year makes 12,000 years, here do I state.....57

4,800 years for Krutayuga,[208]
3,600 for Treta, for Dwapara [209]
2,400 years and to Diti's [210]
Children's Lord 1.200 years
These are as per
The calculations of god.....58

For the first yuga, 17,28.000 [211]
In the second human yuga are 12,96,000
And in the third 8.64.000 years
In the last yuga of Kali is half[212]
4,32,000 years
Thus should contemplate the calculations.....59

Three and forty and [213]
Three lakhs by six thousands plus two thousands [214]
Make total of Kruta and other human years[215]
If the learned multiply this becomes
Four thirty-two crore years
This to the Four-faced state the scholars as a year.[217].....60

To Brahma thirty such day a month make[218]
Twelve months a year
In a hundred year does He create, maintain
And destroy, so do Shruti, Smruti
Proclaim all this as an eye-twinkle
Does Achyuta create, the ever blissful tires not.....61

To the beginning and endless Madhava[219]
This is a mere formal thing
So do ever the Vedas and Puranas declare
Obtaining the Grace of the Graceful
Rama, Brahma, Rudra and others
Enjoy attaining their respective ranks.....62

The bliss of this nectar-spring of Hari's tale
Meant for the virtuous, never to those with pervert minds
Woe-stricken earthly grip
Abandoning all mundane things
Beholding this those that rejoice in divine bliss
The Gracious Lord of the Worlds
Vitthala guards truthfully.....63

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CANTO NOTES :-

1) One and twenty advocators - The 21 advocators of wrong commentaries On the shastras.

21 Wrong evidences about the Vedas and other Shatras

भारती विजयश्चैव संविदानंद एवच ब्रह्मघोषः सदानंद उद्दतश्चैव पंचमः । विजयो रूद्रभद्दश्च वामनाख्यास्तथाष्टमः । स यादव प्रकाशश्च नवमस्तत्र कीर्तितः । रामानुजस्तथा भतृप्रपंचो द्रविडस्तथा । ब्रह्मदत्तो भास्करश्च पिशाचो वृत्तिकारकः । तथाविजयभट्टश्च विष्णुक्रांतस्तथैवच । वादीद्रंश्च तथा पश्चात् ततो माधवदासकः ततश्च संकरश्च स्यादेकविंशतिवादिभिः । प्रणीतानि निराचक्रे कुभाष्याणि महामतिः

NAMES

1) Bharati	9) Yadavaprakash	17) Vijaya bhatta
2) Vijaya	10) Ramanuja	18) Vishnukranta
3) Sanvidanada	11) Bhartru prapancha	19) Vadeendrasa
4) Brahmaghosha	12) Dravid	20) Madhavadasa
5) Sadananda	13) Brahmadatta	21) Sankara
6) Vijaya	14) Bhaskara	
7) Rudrabhatta	15) Pishacha	
8) Wamana	16) Vruttikaraka	

2) Hari as Supreme - The Supreme Lord -The One who wards off difficulties.

3) The abode of Shree Hari- i.e. Vaikuntha

4) Acharya Madhwa - The propounder of Dualism/Maddhwa/Dwaita philosophy.

5) Brahma and others - Brahma and other immortals deserving gods.

6) Moksha - Salvation.

7) The Possessor of Chakra- Here I narrate the salvation offered by the Supreme Lord who holds Disc and other weapons in His four hands

8)	Human Gandharvas	-	There human gandharvas are higher in hierarchy than the kings.
9)	Integers	-	Among these not having integers there is none superior to human Gandharvas.
10)	Object-reflection	-	God as Object reflection.
11)	Nirmama	-	Those who are egoless and perform the sadhana
12)	Seven type jiva groups	-	The seven type of jivas from grass to human Gandharvas - viz. 1. Truna 2. Krimi 3. Dwija 4. Pashu 5. Narottama 6. Manushottama 7. Chakravarti
13)	Divine-Gandharva	-	the Divine Gandharvas of the hierarchical order incarnat as Brahmanas.
14)	As Brahmanas	-	The highest of the four of Varnas, viz. Brahman, Kshatriya, Vaishya. Shudra of these Brahmana Varna as the highest.
15)	Words of Gurus	-	The rites, rituals, meanings told by the Gurus - Such Brahmanas follow inner import of them.
16)	Appearing according to-		Such Brahmins (Deva-Gandharvas in origin) offer all their deeds to the Supreme Lord seated in their Lotus-heart.
17)	Mean Karmas	-	the sinful deeds

18) 'Yonis'	-	Such sinful deeds done by the jivas moving through many births (Yoni - womb)
19) Veda-mentioned	-	As ordained in the Vedas
20) Shree Hari	-	ibid
21) Darling of Lakshmi	-	ibid
22) Paramatma	-	The Supreme God.
23) The bards-i.e. Ajanajas	-	Deva Gandharvas, Superior to them are Chirpitrus - ref.to the notes
24) Djnanayogins	-	Among Ajanaja ganas and Karmaja Ganas, the former are called Djnanayogis while the later are called Vidjnanayogis - Both take birth as integers-"samsha"
25) While Pushkara	-	Pushkara is superior to Ajanajas, while Shani is superior to Pushkar, the wife of Ashwins, Usha is superior to Shani and Budha is superior to Usha.
26) Goddess Swaha	-	The wife of Agni Swaha is superior to Budha From Pushkara to Sanakas all are called as Karmajas -with their respective protocol.
27) The rain-god Parjanya	-	The rain-God Parjanya is superior to Swaha
28) Vidjnanayagins	-	Those of Karmaja Gana are called Vidjnanayogis.
29) Land of Bharata	-	The Bharat Bhumi is the land of Sadhana

30) Bimba form	-	The Supreme as reflection within.
31) Prior to their sadhana	-	Prior to the revelation- they have no revelation unless Sadhana is completed.
32) Vedas and Shastras	-	ibid
33) Do they ever rejoice	-	They all rejoice in the knowledge of the hierarchical order having unflinching faith in it.
34) Satyaloka	-	The abode of Brahma.
35) Shatasthas	-	All gods in the hierarchical order from Brahma to Dhanap Vishwaksena and all gods in-between these are called as Bhaktiyogins
36) Bhaktiyogins	-	These yogins with devotion have devotion and gnosis
37) Are Brahma..	-	Brahma is superior to Rudra - so also Brahma's spouse Vani, Wind-God Vayu and his spouse Bharati are superior to Rudra in devotion and gnosis.
38) Bhakti and other gunas	-	In devotion, gnõsis and renunciation these jivas eligible for the rank of Brahma-Rujugana-have the above qualities in a natural way.
39) Brahma	-	ibid
40) Bimba worship	-	Their worship of God in Bimba-form goes on increasing.

41) But those - But in Garuda, Shesha, Rudra and Indra the triple defects still continue even after revelation. Thus from Brahma to Shatasthas are chief Tattwiks, Karmaja God are less chief Tattwikas. Ajanajas are not Tattwiks.

42) Rujus - There are 200 god-groups viz. Rujus in the hierarchical rank ref to Notes

43) Tattwikas - These are known as Tattwikas

44) Bimba - Revelation of the Supreme God in the Bimba- Object - reflection form

45) Garuda-shesha - ibid

46) Bharati - the spouse of Vayu

47) Prana - ibid

48) Pavamana - The four i.e. Brahma and his spouse Sarawati, Vayu his spouse Bharati - these four have undivided bhakti. Pavamana - Vayu, the Wind-God.

49) Prana hurls - i.e. the Supreme God, the Lord of Vayu protects His ardent devotees

50) From gods - the Vayu dwells in them all.

51) Prana dwells - ibid.

52) Future Brahma - Vayu is going to be future Brahma

53) The Covert - the Chief Vayu is hidden in the jivas in all the 14 worlds.

54) The jivas - ibid.

55) 21,600 breath ... whether asleep or awake the Vayu gets 21,600 breath-japas performed by all the jivas.

56) Third form - i.e. Vayu who chants Hamsa japa in the jivas.

57) Sattwika Prana - the Chief of Vayu indwells the ..... pure sattwika jivas-having gnosis , bhakti and renunciation -but Vayu is not bound though He indwells.

58) Sadhana - Vayu gets done the Sadhana by such jivas.

59) Prana - ibid.

60 Garuda - ibid.

61) Ganas - ibid.

62) Ruju - ibid.

63) Of hundred - After the completion of Brahma's 100 years span, he is called as Kalki in 101st Kalpa.

64) After Ninety-eight Kalpas - During the remaining part of Brahma's span he incarnates as Hanumad Bheema. Bheema to destroy the despisers of God and protect His devotees.

65) Hanuma - another name for Wind-God, Vayu,

66) Madhwacharya - ibid.

67) Hari - ibid.

68) Brahma - ibid.

69) As evanescent - Those who believe this world

as illusory- the Wind-God refutes such ones. The greatness of Vayu is narrated here.

70) Vayu - ibid.

71) Killer of Kaitabha - ibid.

72) Garuda - ibid.

73) Vayu as the - At the first gate none other than Vayu- the Wind - God has the entrance.

74) Rujus - ibid.

75) Sadhana...Kalpas - ibid.

76) Kalpa to Kalpa - i.e each Kalpa - the span of Brahma .... Kruta, Treta, Dwapara, Kali....

77) Darling of Rama - ibid.

78) O Guard
79) Dharma
80) Varchaswi
- O, you called by the names Dharma, Varchaswi

81) Saddharma - O you called as Saddharma

82) Sampoorna - O you called as Sampoorna - total / complete, perfect

83) Anjana - O you called as Anjana.

Note : One Ruju after doing Sadhana for 100 Kalpas is called Kalki in the 101 Kalpa

Thus there are 100 Rujus who have completed the Sadhana of 100 Kalpas. The present one is Latavya

84) Sandyat.... - O Lord called by that name.

85) Mahavidjnana - O Lord called by that name.

86) Snkeernakhya - O Lord called by that name

87) Sumahattara - God called by that name meaning very significant.

88) Madhavi - O you valorous.

89) Rantimna - O you Rantimna, O you by name Manu guard me.

90) Mod. Pramod - The joy - Giver, the happiness Giver, Guard me.

91) Anand - O you called Anand - joy guard me.

92) Charvanga - O you charu, called Char

93) Sulochana - O you having lovely eyes therefore called Sulochana guard me

94) Saraswati - O you Saraswata guard me.

95) Pradjna - O you the All - knower, guard me.

96) Sarvajita - O you winner of all, guard me.

97) Papavinashana - O you destroyer of all sins, guard me.

98) Dharmavinitha - O you the leader of Dharma, guard me.

99) Tejaswi - O you Illuminating one, guard me.

100) Daanasusheela - O you noble One in charity guard me.

101) Yadjnasukarta - O you called by that name, doer of Yadjanas fire rituls in proper way, guard me.

102) Prana, Trana - O you called as Prana - the life, O you called as Trana the protector, guard me.

103) Upadeshta - O you called as Upadeshta
104) Kaalakreeda - O you by name Kaalakreeda
105) Kaalasoochaka - O you byname Kaalasoochaka
106) Kalisamharta - O you by name Kalisamharta
107) Kala Shyamreta - O you called by that name.

Note : The meanings of these names are given after Stanza No. 29

108) Sadakapi
109) Gamyadjnana
110) Shortavvya
} God called by these names.

111) Mantavvya
112) Drashtavvya
113) Gantavvya
114) Savvya
115) Swargavvya
116) Latavvya
} Super God called by all these names

117) Brahmanapriya - the One loved by Brahmanas
118) Brahma - ibid.
119) Sarswati Pati - i.e Brahma
120) Vamana Purana - One of the 18 Chief Puranas.

भद्वयं मद्वयं ब्रत्रयं वचतुष्टयम् ।

अनापलिंगकूस्कानि पुराणाानि प्रचक्षयेत् ।।

1. भविष्यत् - Bhavishyat **७. ब्रह्मवैवर्त**-Brahmavaivarta **13.नारद**–Narada

2. भागवत – Bhagavat **8. वायु** –Vayu **14. पद्म** –Padma

3. मत्स्य – Matsya **9. वराह**–Varaha **15. लिंग** –Linga

4. मार्कंडेय – Markandeya **10.वामन**–Vaman **16. गरूड** –Garuda

5. ब्रह्म – Brahma **11.विष्णु**–Vishnu **17. कूर्म** – Koorma

6. ब्रह्मांड – Brahmanda **12.अग्नि**–Agni **18. स्कंद** – Skanda

121) Darling of Rama - ibid

122) Prarabdha - The third type of Karma among Sanchita Aagami Prarabdha

123) To Brahmin.. - ref. to the story of Krishna - Sudama - poor Brahmin and Krishna's classmate at Sandipani Ashram, visited Krishna and being poor had taken only a little beaten rice offer to Him. Krishna ate a handful with love and granted Sudama all the worldy gifts, which came as a surprise to him on return home.

124) In Kalpas - For a Ruju to attain his original forms it requires the Sadhana of 200 Brahmakalpas - i.e Brahma's Calculations and span of time.

125) Posting....Sadhana.. gots done - The Sadhana from the respective jivas as they deserve.

126) Of Brahma..Spouse - The Vayu with his wife Bharati attain the rank of Brahma.

127) Supreme Jiva - i.e Jeevottama viz. the Wind-God Vayu, i.e Anil.

128) In One Kalpa - Emerges as Brahma in one Kalpa

129) For years eighty seven- Outside the Vasudeva's embryo, in the 100th Kalpa - Vayu is born of Brahma called Purusha.

130) Without triple gunas - The Supreme devoid of the mortal triple gunas-Sattiva, Raja, Tamasics

131) The ruju ganas - at a time 100 Ruju ganas live

132) Liberated Brahma's grow - Mukta brahmas

Note : The order of Rujus is analysed here.

133) Ajapada - the rank of Ajas.

134) Bimba Vision - direct vision of God as Bimba.

135) To please Srinivas - ibid.

136) Unequalled - the Unparalled qualities of the Supreme God.

137) Rama - ibid.

138) Does...sans - The Lord Brahma sees in his lotus heart the Bimba - form of the Lord dazzling with the flash - light of crores of suns.

139) Other gunas - gnosis, devotion and renunciation and all such virtues.

140) Mukkhyaprana - The future Brahma viz. Vayu but they are a little less in him as compared to Brahma.

141) Contemplate a little - viz., Brahma and a little less Vayu

142) Ruju - 198 Rujus - in hierarchical order.

143) Bharati - Brahma's spouse Vani, Vayu's Spouse-Bharati

144) Brahma - ibid.

145) Deliverance - liberation.

146) Vayu - ibid.

147) Hari's Grace - ibid.
148) Vaikuntha - ibid.
149) Brahma - ibid.
150) Hari's embryo - Jagat Yoni i.e the Supreme Lord who contians all the creation in huge embryo.
151) Vasudeava's - Whether self -desired ones or faultless ones both suchJeevas enter the embryo of Lord Vasudeva
152) Anantasana
153) Vaikuntha
- Such Mukta Jivas - liberated souls reside in the Supreme's abodes either in Anantasana, Shwetadweepa of Vailkuntha.
154) Sattwika - jivas are free from bondage.
155) Tamacsic - ibid.
156) Satyalok - ibid.
157) Does He - viz. Brahma Rudra perfomed to attain this rank
158) Performing -
159) The rank of - ref. Rudra
160) 40 Kalpas - for forty Kalpas. ref. notes for Kalpas. ref. notes for Kalpa Rudra's Sadhana
161) Reaches - In the 80th Kalpa Rudra will attain attain the rank of Shesha
162) Indra - Sunanda - At the time of creation Indra had 40 Kalpas Sadhana later called as Sunanda for 4 Kalpas
163) Mukunda - ibid.

164) Anguished - then he performed penance for a crore years, then he became Indra

165) Kama too - Kama also performed penance in this way.

Note : The physical body Brahma is narrated here. Also the penance of Rudra, Indra to attain their ranks

166) In the previous Kalpa
167) Atishant...Suroop
In the ninth Kalpa - the sun and the moon did Sadhana for 20 Kalpas. Of these in the 10th Kalpa they see Bimba form of God. In the remaining 10 Kalpas did Sadhana for 8 Kalpas and in the 9th they are called as Moon- Atishant and Suroop - Sun.

168) Two Manu Kalpas - They did penance for one Kalpa of Manu

169) With... Bimba form - and then did they see the Bimba form of the Supreme Lord

170) After their ... After having the direct experience of the moon obtained the rank of moon and the Sun that of the Sun in the 10th Kalpa

171) Shiva - Rudra

172) In hierarchical - in the hierarchical order.

173) The brother of - Viz. Indra

174) And to - To Guru, Manu etc. the Sadhana of 18 Kalpas

175) Twelve to.... - 12 Kalpas - before Aparoksha - direct knowledge and

thereafter 12 Kalpas - Sadhana for Vayu who after 199 Kalpas will be attaining the rank of Brahma.

176) To the Moon
177) Mitra
- To the 1) moon 2) Sun 3) Dharma 4) Swayambhu Manu's wife have 10 Brahma Kalpas before revelation and 10 thereafter

178) The Divine - bards called Sanaka, Sanandana
179) Sanatkumar - ibid.
180) And Parjanya - ibid.
181) Karmaj - two types Akhyata and Anakhyata, see notes
182) Three fourth of - 3/4 part of the Kalpa
183) The divine Gandharvas - ibid.
184) And Bards - Human Gandharvas. chief best humans
185) Moksha - ibid.
186) In half - they attain gross revelation in half a Kalpa of sadhana
187) Prana - the Wind - God
188) In Kalpa - in every Kalpa
189) Rudra - ibid.
190) The strengthless as.. jivas... the jivas incapable of any ..... transformation; they depend on the Bimba which is their prop
191) Darling of Lakshmi - ibid.
192) In Prana... gods, All these Gods of the hierarchical order have control over

hunger and thirst.

193) Tools for Sadhana - all such earthly pleasures are only tools instruments for their sadhana

194) In titans - Whereas for titans and evil spirits hunger and thirst keep on troubling them.

195) Vasudeva - Vasudeva, the Supreme Lord, who is full of all qualilities and faultless.

196) Brahma....deities - all the deities from Brahma, Rudra downward worship Him alone.

197) The moment — The time is analysed here

198) Fifty — 5 moments make one Truti

199) The Lavas — 50 Trutis make one Kaala

200) Yugas — 50 Kaals make one Lava

201) Ten Gurus — 2 Lavas make one Nimesha

202) Twelve palas — 8 Nimeshas make one Matra

203) Such fifteen — 2 Matras make one Yuga

204) Two palas — 2 Matra and Yuga make one Gurukaala

205) Three rutus — 10 Gurukaalas one Prana

206) Two Ayanas — 10 Pranakaalas make one Pala

207) A human year — 12 Palas make one Baana

12 Bana Kaalas make one Galige

30 Ghatikas make one night

30 another ghatikas make one day.

Thus 60 Ghatikas makes a day

1 day and night make one day

15 days make one paksha
2 Pakshas make one maasa
2 Masas make one Rutu
3 Rutus make one Ayana
2 Ayanas make one Varsha
In this way human years are calculated as four yugas
Next follow the chart of Deva and Manav years.

208) 4,800 - Krutayuga i.e Deva mana - 17,28,000 human years.

209) Treta - 3,600 devamana - 12,96,000 and in third i.e Dwapara

210) Ditis - 2,400 Devamana = 8,64,000 human years

211) First Yuga - years Diti devi's demon sons whose master is Kali and for him

212) Kali its half - 1200 Devamana 4,32,000 human years.

213) Three and forty

214) Three Lakhs

215) Total of Kruta

216) It learned

217) Four faced - i.e Brahma

218) To Brahma... tires not - ibid

219)To the .... ranks - The Supreme Lord.

220) The bliss.... ruthfully - ibid.

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CANTO - XXIV

The Book of Image and Reflection

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears

To the liberated jiva[1] He as Turiya[2]
The those liberated from jiva as Vishwa[3]
In the dream state Bimba as Taijasa[4]
And to the uncreated as Pradjna[5]
The Boundless Greatness joy and pain manifests
At the end of Kalpa[6] does He grant deserving fruits.....1

Inseparably as Pradjna[7] does He as food dwell in Nature
In Brahma and others asTaijasa[8]
He as Vishwa[9] in foods and water
In diverse names and functions
Himself rejoices in Himself
Brimming over with bliss and knowledge.....2

As ambers concealed in ashes
The consciousness in Prakruti[10] as annada[11] does dwell
The food and food-given call as Brahma[12] and Rudra[13]
The granter of digestion Vishnu[14]
Grants joy supreme, consummates
Who can describe the greatness of the Indescribable?.....3

He as Nada[15] resides in food and expressing words
In ever food-morsel and water drop He as Bindu[16]
As Ghosha[17] does He dwell translating His gunas[18]
at food time
As Shanta[19] does He dwell in stomach
In God-ward words as son, brothers as Atishanta[20]
Contemplate ever at His Lotus-feet thus.....4

Beyond the worship of the Veda[21] deity of Rama[22]
The Ocean of gunas[23], beyond triple gunas[24]
The stupendous one storing in His stomach all universe
Accepted by the virtuous bhaktas[25]the Word
Declared in Nishu Sheedaganapati Shruti[26]
Ever does propound knowing not limits.....5

Known as Purusha the Darling of Maya[27]
Grants to the Virtuous the pleasures in triple realms
While in other forms does He indwell the Mahat[28]
Residing in the universe,
creating female and male
Tanmatras, eleven organs eleven organs
and the elements[29].....6

For this Jiva[30] of the mortal frame
Purusha indwelling with Shree did conceive[31]
Triple gunas and conflicts, desire, greed, ignorance[32]
Ego, jealousy, temptation, hunger,
Laughter, joy, slumber, dream, thirst, wakefulness
Birth, maintaining, death, flaws, defeat, victory,
reward of noble deeds.....7

To the mortal frame of the jiva[33]
Donning with armour of triple gunas[34]
Makes him flow in the Karmic current[35]
The Darling of Maya engulfs him in temptation[36]
Mohas him the cause to entanglement,
Those that hear, meditate upon things noble
are as liberated known.....8

Knowing that He as Sashana indwells[37]
In the female and male worship them ardently
Hierarchically and rejoice[38]
He does destroy pain, in mortal natural jivas
Dazzles in Ashana form[39]
Those that worship does He His real form reveal.....9

Or else contemplate Him in this Prakruti[40]
His universal form, here do I expound
As per my knowledge with the grace of Guru[41]
As in a house of glass the enterer does
Self-image behold everywhere
So does the Faultless shows Himself
everywhere in the static and dynamic.....10

Within the three-layered creation
Assuming His Vishwa and other forms[42]
Atma and other forms, the three frames
In the natural form, atma of Knowledge[43]
Meditate upon Vasudeva as Turiya[44]
Knowing Him alone as the granter
of the joy of emancipation.....11

The Father to the Lotus-born[45]
Residing in the static and the moving (dynamic)
Gets done deeds and misdeeds untiringly
As Kshama, Kshama and Kshamihana[46]
Does He show Himself from Kali to all titans[47]
In the regions where ego self is worshipped.....12

Know all this world as God-pervading
Destroyed though in deluge the Causative Prakruti[48]
Is truly ever eternal
To Him this as a static idol
Never does it mutilate
Like to the His presence in the sacred stone -
Shaligrama 13

The One and Unique with forms varied
Resides in the jivas peforming
Himself the deeds separately unknowingly does tempt them
Called as dumb, deaf and blind
In this mortal frame calls He, Lakshmi's Darling[50]
Indescribable is His material greatness of the Great 14

World's kinsmen, Lord of the World,
The Griefless destroyer of Bhakta's grief[51]
Lakshmi-Worshipped ever indwells unaffected
Tends the virtuous the supreme
The Compassionate, worshipped of Rudra[52]
Does He accept all deeds offered by all.....15

Uncongenial idols of the Lord
Are the body, house,off springs, spouse,wealth,
Metals, park, jewels, land and all such things
Know ever His presence in those that Paramatma[53]
Has granted them never getting tangled
In their desire; worship Him bearing all these names.....16

To the Darling of the ever-youthful Shree[54]
Jivas are moving idols overflowing all
He is ever functioning
As Hota dwells in all organs[55]
Consuming, offers affectionately things material
Like to the lamp burning in a gushless
region Himself dantless 17

Like to the possessed one muttering
This world does behave amazingly
Irrelevant is not this. He that has Sheshas' hood[56]
For parasol the five-fold congregation of jivas[57]
Are since primordial past
Known as separate.....18

He has His three feet in the Worlds beyond
One in the universe so do the learned
Extol Him, Himself as theProtector of four worlds
Contemplating on His fourth feet
for the spiritual experience
Ever do meditate upon Him
The Pal of Uddhava[58], as the Indweller of all jivas.....19

As a crooked bamboo seen growing
Adorns the shoulders of palanquin bearers
The unbent ones rope-bound by an acrobat to climb atop
Those that prostrate not before the Dasas of Kamsa-Killer[59]
Bragging themselves as the learned
Doubtlessly does He bind by material gunas to earth.....20

To the Luminous One has as symbols
The idols, the Vedas, the seven-layered,
the physical frame,
Courage, valour, generosity and ingenuity
Words, reverence, patience, ethics
Regions holy, brahmana[60]
The five elements, intellect and regions of organs.....21

The Eternal, the Immortal among heaps of jivas[61] Dwells as Sthana[62] among the static
The Ever-living dwells as the Victor
Lord to the Knower of the Vedas, delighted by the bards
The All-limbed, the thousand named, Lord '
To Brahma and Shree Doer of deeds victorious,
Embodiment of knowledge and Sama[63].....22

For the sake of worship of Madhava[64]
He that performs the deeds forbidden
Gains wealth does become deeds virtuous
He that performs deeds for self-fulfilling
Despite ever doing deeds virtuous from birth after birth
Little doubt is to the hell hurled.....23

The self-propped residing in everyone
The Matchless one, forms unique
The Father of Manmatha tempts as though the temptor[65]
Having the luminosity of a million suns
In Vasudeva form, gold-hued Sankarshana Form[66]
Yellow-hued Pradyumna, dark-hued Aniruddha
consuming, grants as a bird[67].....24

Like to the roots in woods
Growing without sowing, when taken
The ailments are cured
The Father of the Lotus-born[68], Lord of the triple realms
Entreated to guard, does He appear
Before His devotees unhesitatingly.....25

He does in His abode place His devotees
Like to the frame's kinsmen, ever inseparably[69]
Indwells, the Granter of wishes of all
Consuming whatever offered moves
As an elephant arrogant asking nothing else
Ever worship His Lotus-feet.....26

Unasked for grants He to the gods,
To humans grants when asked
Asking beseechingly never to the demons grants
purusharthas[70]
Despite the ignorant one's dharma and deeds
Vouchafing worldly things
Making them arrogant hurls in hell.....27

As the Sun-rays spread everywhere
Following the respective things
And their shadows glisten
The Chakra-armed, the Birthless, Impeccable[71]
I this world called as Shadow in scorching heat
Sankarshana grants deservedly[72].....28

Thus does He, along with Lakshmi,[73]
Bhudevi spreads His especial integer forms
The Supreme amongst the served is He
Himself called servant, the Darling of Maya[74]
Serves His entered Form
Forms equally worth-surrendering, eternally
compassionate[75] is the Lotus-eyed 29

The Chief Cause is He for Pranava,
the propounder of deeds[76]
More all-pervading than-Shree[77], Supreme
Amongst all consciousness and static, the most-amazing
Brimming ever with ominous gunas,[78]
Matchless, ever-adored, Ocean of gunas, Sinless,
Unvanquished, Infinite, Beloved of wealthless devotees,
Unaffected, to Sovereign, InexpressibIe 30

Protector of those believing in the Veda[79]-
proclaied supremacy
Threat to others, Lamp to Life's gloom
If obtained, the house of bliss of the beyond, here thro'
The nectar-essence of Hari's tale[80], The Veda[81], proclaimed
Lord of he Worlds residing in devotees' vicinity
Keeping them untempted by the Ocean of life-pain.....31

CANTO NOTES :-

1) Jiva - ibid.
2) Trutiya in the liberated jiva - God's Bimba as Turiya
3) Vishwa in the wakeful state - God's Bimba as Vishwa
4) Bimba as Taijasa - In the dream state it is Taijasa
5) Pradjna - In the sleep state God's Bimba is called Prajdna

This verse analyses the four states and Bimba therein.

6) Kalpa - ibid.
7) Pradjna - ibid.
8) Taijasa - ibid.
9) Vishwa - ibid.
10) Prakruti - The World Mother Goddess Rama
11) Annada - offers food
12) Brahma - ibid.
13) Rudra - ibid.
14) Vishnu - ibid.
15) Nada - God as Nada
16) Bindu - God as Bindu - a drop of water
17) Ghosha - God as Ghosha
18) Gunas - ibid
19) Shanta - God a Shanta
20) Atishanta - God as Atishanta
21) The Vedas - ibid
22) Rama - ibid
23) Gunas - ibid
24) Triple gunas - ibid.
25) Bhaktas - devotees

26) Declared....shruti - as proclaimed in the scriptures.

27) Known as Maya - The Supreme Lord as Purusha with His spouse, Maya

28) While in....Mahat - In the second creation Vasudeva resides in Mahat Tattwa

29) Tanmatras - Through Mahat He creates tattwas ref. Notes.

30) Jiva - ibid.

31) Purusha - Conceive - The Supreme Lord creates the tattwas

32) Triple gunas...ignorance - ibid.

33) Jiva - ibid.

34) Triple gunas - ibid.

35) Makes...current - The Supreme Lord moves through the Karmic current in the jivas.

36) The Darling..temptation - The Supreme Lord creates passion for worldly things in the jivas and indifference toward Himself

37) Sushana - God as Sushana

38) Hierachically - Gods in the hierarchical order.

39) Ashana form - The Supreme God consuming the essence of the food residing in the mortal jivas offers them delight.

40) Prakruti - ibid

41) Guru - by the compassionate grace of the Guru

42) Vishwa and - I describe the 8 Vishwa forms

		of the Supreme Lord - the 3 layered creation - Trigunatmaka Prakruti, Vishwa (Sattwa) Taijsa (Rajas) (Tamas)
43) Atma		the faultless Supreme Lord - Atma - 3 forms Atma, Antaratma, Parmatma
44) Meditate - Turiya		Meditate upon Vasudev in His Turiya form.
45) The Lotus Born		ibid-The Supreme Lord, the Father of Brahma, the Lotus born, residing within each jiva gets the deeds performed by them.
46) As Kshama		God's as Kshama compassionate and pardoning Kshama - God by that name in demons and those who think this World as illusion. God as Kshameehana in Nityasasarins
47) Does He...		Titans
48) Causative Prukti	-	The World Mother the cause for creations Who is indestructible - Akshara
49) Jivas	-	ibid, The Supreme Lord resides in the jivas
50) Lakshmi's Darling	-	ibid
51) Bhakatas	-	ibid
52) Rudra	-	ibid
53) Paramatma	-	ibid
54) Ever youthful Shree	-	The Goddess Lakshmi

55) Hota - God as Hota

56) Shesha - The hood of the cobra as a parasol for the Supreme Lord.

57) Congregation of jivas - the 5 jiva congregation viz. (1) Rujus (2) Rudras to Devagandharvas (5) Nirankush to Truna.

58) Uddhava - Krishna's freind and His ardent devotee.

59) Kamsa-killer - ibid

60) Brahmana - The One entitled for the Vedic study - 1st of the four Varnas

61) Jivas - in all the jivas

62) Sthanu - The Supreme God called Sthanu

63) To Brahma - Sama - The One who loves Samagana ref. The Geeta - Vedanam Samavedossmi

64) Madhava - ibid.

65) The Father of the tempter- Manmatha's Father

66) In Vasudeva form
67) Yellow .... a bird
- The Supreme does residing within make the jivas consume, consuming Himself just as birds feed their young ones.

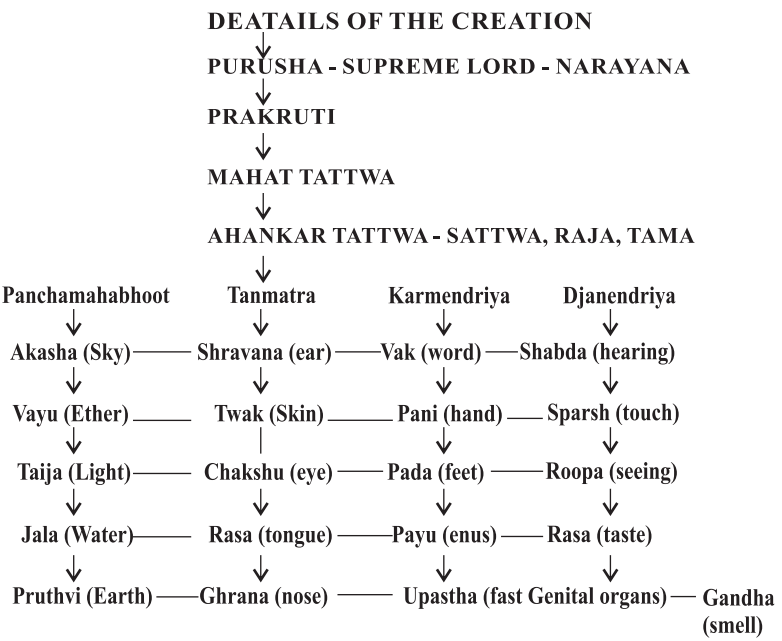
1) Vasudeva - immaculate
2) Sankarshana - dark hued
3) Pradyumna - yellow hued
4) Aniradha - dark hued.

68) The Father of the Lotus - born - i.e the Lord Supreme - Narayana

69) Like to... inseparably - He dwells in without being seperated any moment

70) Purusharthas.... - ibid.
71) The Chakra - ibid.
72) Sankarshana - ibid.
73) Lakshmi - ibid Triple forms of Goddess Lakshmi - Shree+Bhu+Durga
74) Darling of Maya - i.e The Supreme Lord.
75) Forms..Lotus -eyed - The eyes as beautiful as Lotus
76) The Chief... deeds - For Omkar the Lord Himself is the Chief cause.
77) Shree - ibid.
78) Gunas - ibid.
79) Veda - ibid.
80) Hari - ibid.
81) Veda - ibid.

* * *



The Supreme Lord as Vasudeva creates Mahat tattwa creation; through

1. Mahat Ahankara tattwa is born
2. The Supreme Lord as Sankarshana creates Panchamahabhootas (Elements)
3. The Supreme Lord as Pradyumna creates outside the embryo left side as woman, right as man
4. The Supreme Lord as Aniruddha creates man and woman having gross bodies in the universe

CANTO - XXV

The Book of Ascending Hierarchy

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears

In answer to the question asked
By the divine beings called devotees
Rishi Shandilya[1] narrated the hierarchy of the liberated.

Behold, the static grass jivas are better
Worms better than grass, insects than worms
Goat superior to worms, sheep to goat are superior,
Cow better than sheep, elephant than cow,
Tiger and lion than elephant, Shudra and other three
Doers, to themland-gods, gnostics to other karmic doers,[2] to
them are earth monarchs superior.....1

Compared to earth monarchs are divine gandharvas[3]superior
To them are hundreds of rishis[4] less hundred
Apsaras[5] are equal to the rishis[6]
Eternal pitrus[7] to those Apsaras[8]
To them Pitrus
Are superior.....2

Ninety rishis, the divine bards, Urvashi and other Apsaras[9]
And Ajanajas are superior to the eternal pitrus,[10]
Superior to Urvashi are Vaishwanara's sons,[11]
To 16,000 Gopikas are superior[12]
Kasherya and others[13]
Seventy-four people[14].....3

To Kashera are equal ladies of Vraja,[15]
To Agni's sons is Pushkara superior,[16]
Shanaishwara to Pushkara,[17]
To Shani Usha, Budha to Usha are superior[18],
To the Ocean-born Moon's son [19]
Is Swaha superior.[20].....4

To Agni's wife are superior unexpressed gods,[21]
The cloud deity Parjanya, Aniruddha's spouse[22]
Usha, Varuna's spouse Bnageerathi, [23]
Sandjuya, Shamala, Rohini these six [24]
Are equal, the unexpressed Animishottamas[25]
Superior are to gods, to them are
100 Karmajas superior.[26].....5

The monarchs Pruthu, Nahusha, Shashibindu.Priyavrata[27]
Pareekshita as compared to Bhageerathi are greater[28]
Bali and other Saptakas, eternal Pitrus seven
Ninety-two Apsaras, eight Gandharvas,[30]
Double fives and one Manus, the Guru of the demons[31]
Chyavan, Uchathya are all these Karmajas equal[32].....6

Kubera, Vishwaksena, Ganapati, 85 Ashwins[33]
Are equal to the rest
Mitra, Tara, Nirruti, Pravaha are superior[34]
To the 85 remaining ones by five gunas[35]
The noble rishi Marichi, Pulastya, Pulaha,[36]
Kratu, Vasishta are the chief.[37].....7

Atri, Angirasa and seven rishis[38]
To these Brahma's sons, By God-force[39]
Are Vishvamitra, Vaivaswat [40]
Equal to these Saptarishis[41]
Superior are they to Mitra by God-force[42]
Agni, Bhrugu, Prasuti, the three are superior to
Vishwamitra and others.[4].....8

Narad is superior to Agni,[44]
Varuna to Narada by a quarter guna,[45]
Yama, the moon, Vivaswan, Shatarupa[45]
Are superior to Varuna, Pravaha Maruta[47]
Is superior to the moon and others,
Kama's son Aniruddha, Guru, Manu, Daksha, Shachi, Rati[48]
are superior to the previous one.....9

To these six is Ahankarika Prana superior[49]
To the presiding diety of the whole frame Prana are superior to Kama and Indra[50]
To them Gouri, Varuni, Guruda's queen are superior[51],
Krishna's queens are superior to them[52],
Whilst Jambavati by virtue of Lakshmi'sforce[53]
Is called as superior among His gunas.....10

The three Rudra, Shesha, Garuda are[54]
Superior to Hari's queens and[55]
To Garuda and others are Bharati and Vani superior[56]
To them Vayu and Brahma are superior[57]
Indra is superior to them all[58]
None amongst these all are equal to
Lakshmi at all times and places[59].....11

None van decribe the greatness of Lakshmi, [60]
The Wife of Mukunda. After Brahma and Rudra[61]
And Indra complete their task of creation,
organisation, destruction[62]
She does provide them respective abodes
Herself immortal does ever worship
Achyuta as Her Lord, Her Guru[63].....12

With all this greatness Lakshmi known[64]
As having an inteeger of Paresha's gunas[65]
Never a bit equal to Him
The one beyond all regions and times
Keshava's bosomalone became an adobe to Lakshmi[66]
His greatness knowns no bounds.....13

In One form among infinite ones,
In a limb of that form, in a hair of the limb[67]
All jivas reside in a region therein[68]
Besides are there seven oceans, islands
Meru, Mandar and other mountains[69]
Brahma, Indra, all worlds and abodes
beyond dwell therein[70].....14

God of Gods all-pervading
Overflowing with all gunas, granter of emancipation
The sovereign One is He, Prop to all, Soul of all souls
Having faces on all sides, known as Sarva,
Adored by all, the Eternal, fulfiller of devotee's whishes
The Witness to all, the All-Victorious, He is All in All.....15

Those that indite and meditate
Upon this hierarchical order of ascension
To them Lakshmi Narasimha, the Indweller[71]
Of all presiding deities within fulfills
All wishes, the Instrumental Cause, Granter of Moksha[72]
Wards off all calamiteis, making them
fearless and painless.....16

To the desirous of the vision of Wish - Granter's Lotus-feet
Ladder is the ascending hierarchy
From nescient, static to the Supreme Brahma[73]
The devotees that contemplate thro' mind, speech,
meditation
The grief of life-ocean drains, becomes the cause
For gnosis, devotion and renunciation.....17

Like to the sacrificial fire
Indrawing sandal wood and other things of incense
Does ever diffuse fragrance differently
As per the respective deeds proper and improper
Of demons, humans and gods, sin-purging
Janardana reveals to them as supreme
beyond triple gunas.[74].....18

Compassionate towards devotees, rich beyond riches
The Supreme Purusha, unaffected Universe's edifice[75]
The Supreme beyond faults Inaccessible, Unimaginable
The Mighty, the Eternal, proclaimed
as Supreme thro' Vedas[76]
The most-revered, the ever adored, Madhava[77]
Unveiled thro' Suktas, the subtlest, the passive is He[78]
the Lord Vitthala of three realms[79].....19

CANTO NOTES :-

1) Shandilya - name of a Sage
2) Karmic doers - they belong to 12th rank, they are Kshatriyas.
3) Earth monarchs and - the rulers on earth.
4) Rishis - these Rishis belong to the 18th rank in the hierarchy and they are 100 less to 100 crores.
5) Apsaras - ibid.
6) Rishis - ibid.
7) Pitrus - ibid.
8) Apsaras - ibid.
9) Ninety rishis - ibid.
10) And... the remaining ten rishis being superior to those 90 belong to higher than Karmaja These ten rishis are Saptarishis -7, Narad-1, Bhrugu-1, Vishwamitra-1 = 10
11) Urvashi
12) To
Name of one of the Apsaras - In all there are 100 Apsaras of these 92 including Urvashi belong to Karmaraja devatas, the rest 8 and 92 Gandharvaas are higher in the rank than Chirapitrus.
13) Kashera
14) Seventy-four
These are 74 in number and they belong to the 22 rank in the ascending hierarchy of gods

15) To Kashera - Vraja - i.e ref. to the Gopikas of Vraja where Lord Krishna spent his childhood.

16) To Agni's - Superior - ibid.

17) Shanaishwara.. - Pushkara - ibid.

18) To Shani... - Supreme - ibid.

19) To Ocean - Son

20) In Swaha

21) ToAgni..gods

22) The Cloud ..spouse

23) Usha...Bhageerathi

24) Sandjnya....six

The hierarchical ranking of various gods and goddesses as mentioned earlier and given in the chart.

25) Are..Animishottamas - Innumerable gods who are

26) Superior are.. - Superior in rank to gods.

27) The monarchs Priyavrata - Priyavrata all the names of the kings who ruled.

28) Pareekshita - King Pareekshita, the last heir of the Pandavas - born to Abhimanyu and

29) Bali....seven - Uttara.

30) Ninety two ...Gandhahrvas -92 Apsaras and Gandharvas.

31) Double Fives demons - 11 Manus, Demons, Guru Shukracharya

32) Chyavan equal ... - Rishi Chyavan and others, total 90 numbers are equal in rank.

33) Kubera...Ashwins - The God of Wealth and the divine physicians, Ashwins and other 85 gods.

34) Mitra...Superior - of 32nd rank the sun as Mitra,

35) To...gunas - Taradevi, Nirruti and Pravaha's wife Pravahi all these 4 are superior in some gunas.

36) The Noble...Pulaha		Pulaha - to 33rd rank belong Rishis Pulaha, Pulastya,
37) Kruti ...Chief		Marichi, Vasistha etc.
38) The Atri...Rishis	-	Here the rishis and gods of 33 and 34 rank are referred to.
39) An equal...God force	-	Vishwamitra and Vaivaswata hold 33rd rank due to their God-force.
40) Are Vishwamitra		Marichi Atri, Angirasa Pulastya, Pulaha, Kratu, Vashistha are called as Saptarishis.
41) Saptarishis		ibid.
42) Superior... Godforce	-	Due to God-force Vishwamitra and Vaivaswat are equal in rank with the Saptarishis.
43) Agni...others		Narada of 35th rank is superior to Agni.
44) Narada...Agni		Do
45) Varuna..guna	-	Varuna of 36th rank is a quater guna superior to Rishi Narada.
46) Yama...Shatarupa	-	37th rank holder Yama, Moon (presiding deity to Ashwini and other stars) the Sun as Viviswan, the wife of Swayambhu Manu, Shatarupa are superior to Varuna-Yama
47) Pravaha Maruta	-	38th rankhiolder is superior the Sun, Moon and Shatarupa.
48) Kama's son.. ones	-	Kama's son (1) Aniruddha, (2) Bruhaspati, (3) Swayambhu

Manu (4) Dakshaprajapati (5) Indra's wife Shachi (6) Manmantha's wife Rati these are superior to Pravahavayu.

49) To these..superior - To the above 6 is Ahankarika Prana of 40th rank superior.

50) To the ...Indra - To Ahamkarika Prana the presiding deity of all beings, bodies are superior to Indra and kama

51) To them ...Superior - Shiva's wife Parvati and Shesha's wife Varuni of 42 rank, Garuda's wife Souparni are superior.

52) Krishna's queens
53) Whilst ....force
Krishna's six cheif wives of 43rd rank viz. Jambhuvati, Bhadra Neela, Kalindi, Mitravinda and Lakshana are superior to the above since they all have Goddess Lakhmi's force in them.

54) The three...
55) Superior to
And God Shiva, Shesha and Garuda of 44th rank are superior to the six Chief queens-already referred to-of the Lord Supreme

56) To Garuda...superior - Where as Goddess Bharati, Sarswati of 45th rank are superior to Garuda, Shesha and Rudra.

57) To them Vayu..Superior - Vayu and Brahma of 46th rank are superior to their respective

wives viz. Bharati and Vani/ Saraswati.

58) Indra..all - That is Goddess Lakshmi of 46th rank is the above all. She is superior to all the dependent souls.

59) None..places - Here the greatness of Goddess Lakshmi is described.

60) Lakshmi
61) the Wife...Rudra
62) And Indra..Destruction

Ever free, the wife of Mukunda can never be fully described. She creates in the form of Srushti, protects in form of Sthiti and in the form of Durga destroys and thereafter she does grant the respective abodes to the jivas

63) Achyuta..Guru
64) Lakshmi-ibid
65) As...guna
66) Keshava's ...Lakshmi

And Goddess Lakshmi worships her Lord Achyuta as Her Guru

Such is the greatness of Goddess Lakshmi.

67) In a Limb ... Limb - The greatness of the Lord Supreme is described here. He does reside in His infinite forms, limbs, hair etc.,

68) All jivas - All jivas rely on Him alone.

69) Meru...Mountains
70) Brahma...therein

Several mountains and oceans Saptadweepa, Jambooplaksham Meru - Sumand all abodes where Brahma, Indra dwell, all the 14 worlds, His triple Abodes

	}	Vaikuntha, Shwetadweepa, Anantasana all these are just a strand of His hair.
71) Lakshni...Narasimha	-	the Supreme God and His Spouse.
72) Moksha	-	Liberation/release from the cycle of birth and death.
73) Brahma	-	The Supreme God.
74) Janardana	-	ibid.
75) Purusha	-	The Supreme God
76) Vedas	-	ibid.
77) Madhava	-	ibid.
78) Suktas	-	The Supreme God mentioned in the Purusha Sukta
79) Vitthala	-	ibid.

* * *

CANTO - XXVI

The Book of All Descending Hierarchy

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears

Here do I epitomize by Guru's Grace
The hierarchy of Shree Ramana's true devotee[1]
The Lotus-born upto the best among humans..

To Keshava, Narayana[2]
To Brahma, Vayu, Vani, Garuda, Shesha[3]
To Mahesha and at the feet of Six queens[4],
To spouses of Shesha, Rudra and others[5]
To Indra, Pradyumna do I gladly[6]
Bow to grant me devotion and knowledge.....1

To Prana do I salute, Kama's Son, Manu[7]
To Guru, Daksha, Shachi, Rati, the respectable ones,[8]
To Pravaha, the Sun, to Moon, Yama,[9]
To Manavi.Varuna and to Veernapani Narada[10]
Do I bow to show me
The path of light, bhakti and renunciation[11].....2

To Agni, Bhugu, Dakshayani, [12]
The sons of the golden embryo borm [13]
The seven sages, equal to them Vaivaswatamanu[14]
And the one born of Gadhi, Danu's Son Nirruti, Tara [15],
Pravahi, mltra, Ashwins, Ganesha,[16]
Kubera, Vishwaksena ever do I salute them[17].....3

To the remaining 85 of the gods, [18]
Save two, Manus and Rishis Uchathya, [19]
Chyavana, called as Karmajas[20]
Kartyaveeyarjuna and others hundred,
the son as Parjanya[21]
Ganga anato the wives [22]
Of the Sun, Yama, the Moon do I bow[23].....4

To Agni's wife, Moon's son,[24]
Budha, the presiding deity of god's names Usha [25]
Chaya's son Shanaishwara, do I ever bow[26]
He that every moment unfailingly
Presides over the deeds of every jiva[27]
At Pushkar's feet do I offer my adorations[28].....5

Here, do I graciously bow to Ajanajas[29]
Agni's sons, the respectable ladies of Gokul,[30]
And to the Eternal Pitrus, hundred less hundred crore [31]
Divine Gandharvas, human Gandharvas,[32]
And to the Dasas dear to Rama's abode [33]
Ever do I worship them.....6

Those that with ardent devotion ever
Do meditate upon the contents of this hierarchy
Dharma, Artha, Kama, will ever fructify[34]
The lotus-bom and other gods be
As limbs of Vitthala... the Lord of the World[35]
Unforgettingly do I bow and adore humbly.....7

***

CANTO NOTES :-

1)	Shree Ramana	-	the husband of Shree i.e Narayana
2)	To Keshava..Narayana	-	the Supreme Lord and all other deties in the hierarchical order-ibid
3)	To Brahma ...Shesha	-	ibid.
4)	To Mahesha .. Queens	-	Lord Shiva, six chief queens of the Supreme Lord- Jambuvati, Bhadra, Neela, Kalindi, Mitravinda and Lakshana
5)	To Spouse... Others	-	Garuda's wife Souparni, Shesha's wife Varuni.
6)	To Indira..gladly	-	Indra, the Chief god and his wife, Shachi salutations to Rati, Kama's wife.
7)	To Prana...Manu	-	ibid.
8)	To Guru .. Ones	-	Guru Bruhaspati, Daksha Prajapati, Indra's wife Shachi, Kama's wife Rati to all these do I bow.
9)	To Pravaha..Yama	-	Yama - I bow down to pravaha Vayu, the Sun, the Moon,Yama (the Lord of Death)
10)	To Manavi... Narada	-	Swayambu Manu's wife, Shataroopa (Manavi) and to Varuna, Narada who has veena in his hand
11)	Bhakti	-	I pray to them all to grant me knowledge, devotion and renunciation.

12) To Agni..Dakshayani	-	the Lord of Fire, Rishi Brugu Daksha's wife Dakshyani (Prasooti), Brahma and his sons viz. Saptarishis, Marichi etc. (ibid)
13) The sons... born	-	i.eHiranyagarbha viz. Brahma, ref. to his 7 Manasputras called Saptarishis.
14) The... Manu	-	Vaivaswat Manu
15) And... Tara	-	I bow to Bruhaspati's wife Tara, born of Gadhi i.e Vishwamitra, Danu's Son, Nirruti.
16) Pravahi...Ganesh	-	Pravaha Vayu's wife, Pravahi, the Sun as Mitra, Ashwini gods, Ganesha and kubera, Vayu's Son Vishwaksena I ever bow to them.
17) Kubera..them .	-	ibid. The poet prostates before all the deties in the hierarchical order -ibid.
18) To the remaining ..gods-		The remaining 85 gods belonging to the 18th rank.
19) Save Two Uchathya	-	Except - Swarochisha Manu and Rishi Uchathya
20) Chyavana...Karmajas	-	The above two and Rishi Chyavana are known as Karmaja devatas.
21) Kartyaveeryarjuna	-	Parjanya
22) Ganga	-	Varuna's wife Ganga
23) Of Yama...Bow	-	Yama's wife Shamala

24) To Agni's wife..Son		Agni's wife Swaha, Moon's Son, Budha, Ashwini's wife Usha, I bow to them all.
25) Budha....		Usha
26) Chaya...bow	-	The Sun's another wife, and his son Shani. I do bow to them all
27) Jiva		The group of all 3 type jivas and the deeds they perform
28) Pushkara		whose presiding deity is Pushkar I bow down t his feet.
29) Ajanajas	-	the deities belonging to the ranks 16-30 I do bow to them.
30) Agni...Gokul	-	I bow to Agni's sons and to 16,100 Gopikas of Gokul.
31) And...crore	-	I bow to a hundred less crore Rishis.
32) Divine.. Gandharvas	-	To the divine hards and divine Gandharvas do I bow.
33) And...adobe	-	I bow to all the Dasas and devotees of the One whose heart is a residing place for Goddess Rama. I do ever bow to them all.
34) Dharma..fructify	-	Those who remember, recite this descending hierarchy will be granted four Purusharthas viz. Dharma, Artha, Kama and Moksha.
35) Vithala...	-	ibid.

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CANTO - XXVII

The Book of Enlisting Hierarchy

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears

Let the virtuous souls lend their ears
To the verse of descending hierarchy
From the best of men to Lord Sankarshana[1]

I bow down at the Lotus-feet of the enlightened host
Of Shree Madhwacharya's philosophy[2]
To the superior deities, Sheshashatasthas,[3]
To all deities from Vishwaksena to Haimavati,[4]
To Krishna's six queens, Rudra, Vani and [5]
The Impeccable Brahma, Vayu, to Lakshmi and
Narayana[6].....1

O, Shreepati, Superior to Rama, Brahma and others,[7]
Granter of the noble wishes of the virtuous
The Compassionate, Dweller in the triple realms,[8]
The four-formed, pured in conduct, form bewitching,
Lover of the Veda-lovers hidden to Samsarins, Lord of all[9]
My family deity, guard the Virtuous ones.....2

Rama, terror to the race of rakshasas,[10]
Lover of the Elephant's worship[11]
Invisible to the mind and speech
Granter of joy to mind, having ravishing tale for Rama[12]
The Whole, the Sovereign, Granter of earth, heaven and
Other Worlds, ever the divine cow, the tree divine,
divine jewel to true devotees.....3

O you Golden-hued, the Sovereign, all pervading [13] The
earless Shesha, beyond the four varnas, ashramas[14]
The charming among charming, self-delighted
Proclaimed as Supreme thro' the Vedas,
Vayu and Garuda borne by Agni, Bimba[16]
Sleeper on the banyan leaf in deluge you wonderful,
full of gunas[17].....4

Primordial, Abode for Virtuous gunas,
The static, differenceless in self-form, the Immortal
You guarding all, different in the world from jivas,[19]
Beyond triple gunas, lord of the triple worlds,
Never do you leave those that day and night
The Universe-pervading Lord of the World you Vitthala[20]...5

***

CANTO NOTES :-

1) Sankarshana - The Group hierarchy indescending order from best among men to the Supreme Lord is analysed-Sankarshana is the 13th of 24th names of the Supreme God.

2) Madhwacharya - revered, the Chief Jiva and another incarnation of the Wind-God.

3) Sheshashatasthas - The poet bows down to all the deities in the hierarchical order from grass, human Gandharvas, deva Gandharvas, Gopikas-16,100,

Ajanajas, Pushkara etc., Karmajas 83, Sheshashasasthas, Kubera etc.

4) Vishwaksena to Haimavati - He also offers his reverences to Vishwaksena, Himalayas' daughter, Parvati,Soupami, Varuni-ibid

5) To Krishna... and - To Krishna's 6 chief wives (ibid) Rudra, Saraswati, Bharti

Brahma, Vayu, Goddess Lakshmi and

6) To... Narayana the - Supreme Narayana

7) O.....others - The poet bows down to them all in ardent devotion.

8) Triple realms - God's three realms viz.Vaikuntha, Shwetadweep and Anantasana

9) Lover of all - Those who adore the Vedas, the Lord loves them.

10) Rakshasas - Demons who were destroyed by the Lord.

11) Elephant's Worship - the Lord who rescued the elephant from the

Crocodile's grip.

12) Rama - Manifested as Rama in Ramavatar.

13) Golden hued - Lord as Sankarshana is golden hued.

14) The Earless..ashramas - The Shesha not having ears senses thro' eyes, Varnas,

Brahmana, Kshatriya, Vaishya and Shudra, Ashramas -

			Brahmacharya, Gruhastha, Vanaprastha, Sanyasa. The Supreme showed Himself in all these.
15)	Vedas	-	ibid.
16)	Vayu ...Bimba	-	Garuda and to him Superior Vayu being carried by Agni in the jivas
17)	Sleeper on the...gunas	-	The Lord is supposed to be sleeping on the Banyan leaf during deluge.
18)	Gunas	-	ibid.
19)	Jivas	-	ibid.
20)	Vitthala	-	ibid.

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CANTO - XXVIII

The Book of Vighneshwara Canticle
(Vighneshwara Stotra Sandhi)

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears

O, you honey-bee at the lotus-feet of Narayana[1]
Shree's Darling, born of Mahesha,[2]
Pray I ardently, enkindle the light in my mind,
You protector, the virtuous, mercy-deserver of Vedavyasa,[3]
The presiding deity of the firmament
Emancipate us, leading us by finger.....1

The sole-tusked, an elephant-faced,[4]
Adorned with golden ornaments, behold us,
With your vision of grace, I do beseech you
Those that worship egolessly the Supreme One[5]
Grace such a company
Ever with utmost compassion.....2

You king to ward off destructions
Mind that is immersed in evil things
Set it at the lotus-feet of the Impeccable with devotion[6]
Let it be in communion with Him
Fear not ever the hell
Supreme Guru[7], ever destroy my defects.....3

O you equal in rank with Kubera, Vishwaksena,[8]
Ashwins, you brother to Shanmukha,[9]
Superior to Shesha, Shatasthas, revived in novel form by Bhagirathi,[10]
You worshipper of Vishwa-formed Lord,[11]
Here do I entreat you with noble mind to guard by granting
Devotion and bhakti in Queen Lakshmi's Lord.[12].....4

You took avatar as Charudeshna thro' Rukmini[13]
By the Grace of Gouri's Lord did you destroy [u]
The arrogant demons as per His command
Thereby decreased earth's burden
O you compassionate one, here bow I at your lotus-feet
Grant us noble intellect.....5

You possessor of ears as winnowing baskets [15]
Never affected by Manmatha's arrows[16]
Having the glow of the rising sun,
With Chief snake as belt, frame phenomenal
With noblest character, donned with a quelling hook,
And fetters, destroyer of enemy's ego, deed-witness fulfill to virtuous.....6

O you, the deity of firmament, with devotion utmost,
You did grasp Vyasa-Written words, [17]
And indited effortlessly, to spread to the world it contents,
You armed with a hook here do I pray,
Initiate me into the secret knowledge
O you ocean of compassion behold me ever with your gracious glance.....7

Dwelling in the navel region of the Impeccable
Having the frame smeared with red-paste
Pious one in the world, friend of gods
Having rat as your chariot, with Vayu's life-force [18]
You renowned, lord, fulfill
Day after day the devotees' desires.....8

You Shankara's son, to give[19]
Terrible punishment to the demons,
As Sankatchaturthy grants them [20]
Worldly pleasures, thus do you deviate them
Show to me ever the disc-decked [21]
I prostrate at your Lotus -feet and pray to
bestow grace upon us.....9

O, you adored by an assembly of Siddhas and Vidyadharas[22]
I fall at your Lotus-Feet, you granter of accomplishments,
Pray I to grant us at once
The strength, intellect, knowledge, enlightenment
Pure devotion, renunciation, meditation, constant
Of the Faultless, His sports, hymns, thro' mouth.....10

Embelished in red robes, O, hearken to my words,
You the Supreme devotee of God, you of gorgeous frame,
Let my mind grow eager to Bhagavat and other Shastras[23]
Renunciation of worldly things, grant me,
Chief at preaching wisdom,
Ever emancipate one from life-ocean's fear.....11

For destroying Shukra's disciples [24]
Indra does worship you, the mighty
Shree Ramachandra did worship you at the bridge face [25]
The Emperor Dharmaraja worshipped you [26]
Obeying the words of the Chakra-decked [27]
O you, trunk-faced, you have especial God's Grace[28].....12

As the Kourava King worshipped you not[29]
Was destroyed along with his entire clan
By the mace of Guru Vrukodara[30]
You brother of Shanmukha indwell my frame[31]
Inspire me to do noble deeds
Ever guard me mercifully.....13

The lover of twenty and one modakas Makes the dumb one
to speak Grant me the Grace of God, knower of noble doer,
Granter of devotee's desires, lend your hand to guard
The leading scribe, drive away my mind's conflict
You Parvati's [32] Son, you soil-born, here do
I pray ruthfully 14

O, you grant me that I do ever meditate
Upon the ever omnious tale of the One
Responsible for creation, organisation and destruction
Control, triple knowledge, salvation and His devout gods
Roaming as per Gods' inspiration, undeviated by demons
Not best but those dear to God grant that I do ever
reminisce them.....15

Unveil to me the knowledge of five-fold differences,
Reveal to the mind the Father of Brahma,[33]
You showing righteous path, granter of the desired wish,
lovingly knowing me as dasa,
You the son of five-faced,[34] deviating me not in life-ocean
Guard me that mind and organs.
Roam not in things material.....16

Pray not for aught, fear not evil births[35],
That the Darling of Lakshmi Himself along with deities
Ever functions within
O you, grant me this knowledge
You, the most adorable one
Thus ever and ever again do I pray you.....17

Glory to you, Guru to Ajanajas, Chief among[36]
The learned Karmajas, the Slumberless [37]
You wish-granting tree for the worshippers,
Full of ominous gunas[38] and functions
You Uma's son,[39] drive away my ego and attachment
That ever assault and exhaust my intellect and organs.....18

Hail to thee Vighnesha, destroyer of agonies,
Hail to thee ominous to the universe,
Hail to thee, the knowledge-giver, you dauntless, griefless
Hail to thee of winsome frame
Behold your devouts ruthfully
And cure them from life's birth, death and ailments.....19

Knowing you as most merciful, O Vighnaraja,[41]
Here do I pray wish all organs at your feet
Guard, leaving me not, you ocean of Supreme pity,
Ever preventing obstacles assaulting intermittently,
Make me utter Lord's name and hymns
Day after day unforgetfully.....20

Here do I offer these one and twenty verses
As anchorite wreaths of lotus flowers
To the indwelling Lakshmi's darling of Mainaka's Son[42]
The wealth-granter Vitthala[43], Lord of the Worlds
Accept these and grant ever the happiness
In heaven and beyond to your devouts.....21

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CANTO NOTES :-

1) Honey bee- Narayana - O you Ganesha, ever sucking as bee the lotus - feet of the Supreme the Dariling of Goddess Lakshmi.
2) Mahesha - Ganesha, you are the son of Mahesha/Rudra
3) Vedavyasa - ever does Ganesha deserve Shree Vedavyasa's grace.
4) Elephant-faced - Ganesha has the face of an elephant - the story goes that when he was created by Parvati out of the sweat of her body, and made him watch as guard as she took bath, Shiva

comes, Ganesh does not allow Shiva, the father chops off his head, then he is fixed with the head of an elephant.

5) Supreme One - i.e. the Supreme God.

6) Impeccable - the Faultless Supreme One.

7) Supreme Guru - Make my head blow at the Supreme jiva, Vayu, and therein the Supreme Lord.

8) Kubera...Vishwaksena prays to protect us all by granting knowledge, devotion and renunciation. - ibid - Djnana, Bhakti and Virakti

9) Ashwins.... Ganesha ranks in the hierarchy with Kubera, Vayu's Son, Vishwaksena and celestial physicians Ashwins - they all belong to the 18th rank. Ganesha is the younger brother of Shanmukha.

10) Superior .. Bhagirathi O you worshipping the Supreme having 19 faces and

11) Vishwa formed called as Vishwaroopi Paramatma

12) Bhakti in Queen Lakshmi's Lord - You the Lord to Goddess Lakshmi guard us by granting devotion

13) Charudeshna thro' Rukmini - You manifested as Charudeshna thro'Rukmini, Krishna's wife.

14) Gouri.. and born as Parvati - Gouri's - Lord Shiva's son to quell demons by his boon,

and Krishna's order to reduce the earth's burden.

15) Ears as winnowing baskets - O you Ganesha, having large ears like the winnowing baskets.

16) Manmatha - You have conquered the Cupid's (Manmatha's) love arrow- means you are a great celibate.

17) Vyasa composed - O you wrote down by comprehending the *Mahabharata* and other works composed by Shree Vedavyasa

18) Rat as.. life - force - Having rat as your vehicle, O, you having the force of the Wind - god.

19) Shankara's Son - O, you, the son of Lord Shankara.

20) Sankatchaturthy - fourth day after full moon supposed to be observed fast till moonrise, Lord Ganesha Sankat chaturtha wards off evil and fulfils wishes

21) Disc-Decked - i.e. Supreme Lord who has the disc-Chakra- in one of his hands.

22) Siddhas and Vidyadharas - O you, worshipped by the Ganas-Siddhas and Vidyadharas. You having lotus-feet ever helping your devotees to carry out their tasks successfully.

23) Bhagavat and other Shastras - ibid

24) Shukra's disciples - Indra worshipped you O Ganesha to teach the mankind to worship you.

25) Shree Ramchandra - Lord Rama before constructing the bridge, worshipped you at the front of the bridge.

26) Dharmaraja - Obeying the one holding the Disc. Viz. Lord Krishna, the eldest of the Pandavas viz. Emperor Dharmaja worshipped you.

27) Chakra - decked - The One Supreme Lord the disc - Chakra in one of his hands.

28) Trunk-faced - having the face of an elephant.

29) Kourava King - i.e. Duryodhana

30) Guru Vrukodara - Duryodhana who did not worship Ganesha was destroyed during the battle of Mahabharata by Vrukodara i.e. Vayu, Wind - God the Chief of Jivas and Guru with his mace.

31) Shanmukha - O you Ganesh, the younger brother of Shanmukha

32) Parvati's Son - ibid.

33) Father of Brahma - i.e the Lord Supreme

34) Five faced - Rudra having five faces

35) Darling of Lakshmi - i.e. the Lord Supreme

36) Ajanajas - ibid.

37) Karmajas - ibid.

38) Gunas - ibid.

39) Uma's Son i.e another name of Parvati whose son is Gansesh.

40) Vighnesha - The one who wards off obstacles.

41) Vighnaraja - O you king, removing the six enemies - Kama, Khrodha etc., the giver of victory to those who trust you.

42) Lakshmi's Darling - Son - Hymalaya's wife Menaka, her daughter is Parvati whose son is Ganesha indwelling her is the Lord Supreme who is the Lord of Vayu and Lakshmi

43) Vitthala - ibid.

Note : Vighneshwara means the one who wards off all obstacles/difficulties. Though the poet has analysed the hierachical ranking of this deity, he has specially devoted this Canto for Vighneshwara - within Vighneshwara dwell. Shree Bharati Ramana Mukhyapranantargata Vishwambhar i.e. the Supreme God - who is prayed first at all times.

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CANTO - XXIX

The Book of Little Hierarchy

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears

Vishnu is the Supreme, Lakshmi[1]
To Him inferior by infinite gunas, Brahma[2]
Vayu inferior to Her, Vani and Bharati to them,[3]
The vehicle of Vishnu, Shesha and Rudra,[4]
Are inferior to the former, Krishna's queens[5]
Are to them inferior, among them Jambuvati superior by
Lakshmi force.....1

Garuda, Shesha, the snake-adorned [7]
Their respective wives equal among thousands
Are inferior to Jambuvati, to them Indra and Kama,[8]
Ahankarika Prana inferior to them, Kama's Son, [9]
Shachi, Rati, Daksha, Guru, Manu[10]
Are inferior to Prana, to them is Pravaha inferior.[11].....2

Yama, the Sun, the Moon, Manavi are equal[12]
These to Pravaha are inferior,
Varuna to the Sun and others,[13]
Narada to Varuna, Agni Prasuti, Bhrugu are equal[14]
And to Narada inferior[15]
To Agni and others are inferior[16]
Atri, Vishwamitra, Vaivaswata and others.[17].....3

Mitra, Tara, Nirruti, Pravaha's wife,
Pravahi are equal and inferior to
Vishwamitra and others[19]
To them are inferior Vishwaksena, Ganesha [20]
God of Wealth and Ashwins[21]
Those that are to Mitra and others inferior[22]
Here do I explicate group of Shatasthas.[23].....4

Maruts nine and forty, twin Ashwins,[24]
Five two Vishwedevatas, eleven Rudras,
Twelve Adityas,[25]
Guru, triple Pitrus, eight Vasus,[26]
Bharati, Bharat, Bhudevi, Rubhu hundred [27]
These hundred are eligible
Forsomarasa at the Yadjnas.[28].....5

Among these hundred are fifteen superior,[29]
To the rest five and eighty who equal are,
Kubera and Vinayaka and others [30]
Honourable Manus, barring Swayambhu [31]
The Lord and Tapas, the eleven ones[32]
Are known as inferior to Vighnesha.[33].....6

Chyavana's Son, Bruhaspati and his brother[34]
Rishi Uchathya, Agni's son Dhruva, Nahusha,[35]
Shashibindu, Priyavrata, Prahlad [36]
Monarchs are of similar hierarchy as above [37]
While Rohini.Shamla, Janhavi, Parjanya [38]
Samdjnya are inferior to Karmajas.[39].....7

To Janhavi and others are inferior unpresiding deities [40]
Rishi Kechana inferior to Swaha,[41]
Budha to Swaha inferior, Usha to Budha,[42]
Shani to Usha inferior, Pushkara, worshipped [43]
By the virtuous is inferior
to the Son of the Sun[44].....8

Rishis eighty are to Pushkara inferior,[45]
The Chief Urvashi and others, a hundred in all,[46]
Tumbur and other Gandharvas, are as Ajanajas known[47]
Agni's daughters one thousand and a hundred [48]
In congregation are known as
Hari's wives, equal are they among themselves
to those stated afore [49].....9

Apsaras are inferior to the above [50]
And to them are Krishna's companions inferior,[51]
Thereafter follows hierarchy by eternal Pitrus [52]
To them are inferior Gandharva group of thirty[53]
Human Gandharvas are to them inferior,[54]
By hundred gunas [55] are inferior
earthly monarchs to them.....10

The Chief among men are to monarchs less by 100 gunas,[56]
Following the hierarchical order
are less by 100 gunas each[57]
Those supreme among men ever do meditate
And worship calling themselves, as servants
To the One residing in devotees'minds
Do they grant all happiness.....11

Trees, creepers, grass and bush-jivas,[58]
Are respectively inferior in the descending hierarchy
Inferior to them are the human bound to them the ignorant,
To them tamas[59], deserving ones, demons,
inferior to the former,
The demons, presiding deities of desire and anger,
Namuchi and others[60]
To the previous inferior, Viprachitti to
Namuchi and all[61].....12

Alakshmi calls herself as lower[62]
And the lowest of low is Kali[63]
No greater sinner is ever seen in triple worlds [64]
At easing time, in darkness
Nauseating odours, all paths and regions unrighteous
The learned ever think as his hide-out.....13

Brahma is the presiding deity for sattwik jiva [65]
To the ever-bound is Puranjana [66]
Over the titan-flock does Kali preside says Pavamana[67]
Vayu does ever goad residing in each
To action, Himself motivator to action, to please
Purushottama[68] does do whilst getting done.....14

Pranadeva ranks mightiest[69]
Among the triple jivas, as per their knowledge [70]
Does he perform Karmas while getting done [71]
To gods and mukti deserving granting
knowledge and devotion [72]
To the mediocre jivas mixed knowledge[73]
And to demons does he give ignorance,
attachment and hatred.....15

Knowing thus the hierarchy of gods, demons,
Realising the Darling of Lakshmi alone,[74]
As ever Supreme
The Devotees that worship, the Blissful, He
Does grant happiness everywhere.
The One worshipped by Shree and Brahma and other[75]
"Immortals Vitthala, Lord of the Worlds.....16

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CANTO NOTES :

1) Vishnu - ibid.
2) To Him...Brahma - ibid.
3) Vayu...them - ibid.
4) The vehicle ...Rudra - Vishnu's Vehicle i.e. Garuda
5) Krishna's queen - ibid
6) Jambuvati... Lakshmi from - ibid.
7) Garuda.. adored - ibid. - snake adorned - Rudra
8) Jambuvati..Kama - ibid.
9) Ahankarika..Son - ibid.
10) Shachi..Manu - ibid.
11) Prana...inferior - ibid.
12) Yama...equal - ibid.
13) Pravaha...others - ibid.
14) Narada... .equal - ibid.
15) Narada - ibid.
16) Agni - ibid.
17) Atri...others - ibid.
18) Mitra...wife - ibid.
19) Pravahi....others - ibid.

20) To them...Ganesha - ibid.
21) Ashwins - ibid.
22) Mitra - ibid.
23) Shatasthas... - ibid.
24) Maruts...Ashwins - ibid.
25) Five twos... .Adityas - ibid.
26) Guru...Vasus - ibid.
27) Bharati...hundred - ibid. - Goddess Bharati, the spouse of Vayu and Bharat the Chief Vayu, Rama in the form of Bhoodevi, 100 Rubhus of 18th rank.
28) For...Yadjas - ibid.
29) Among...Superior - Among these 15 are superior.
30) Kubera...others - ibid.
31) Honourable Manus...Swayambhu - ibid.
32) Tapas - Tapas Manu of the 1st rank.
33) Vighnesha - ibid
34) Chyavana's son...brother- Chyavana's Son- Shukracharya, Bruhaspati's brother Uchathya
35) Rishi...Nahusha
36) Shashibindu...Pralhad
37) Monarchs... above
All these are the names of leading monarchs
38) While...Parajanya - The Sun as Parjanya - Parjanya and Sandjnya are inferior to the Karmaja deities of 19th rank in the Hierarchy.
39) Sandjyna... Karmajas - the Sun's wife
40) To Janhavi...deities - The unpresiding deities of 21

rank are inferior to Janhavi and others of the 20 rank in Hierarchical order- ibid.

41) Rishi..Swaha - Whilre Agni's wife Swaha is inferior to Rishi Kechana of 22nd rank.

42) Budha..to Budha - Budha of 24th rank is inferior to SwahaAshwin's wife Usha is Inferior to Swaha

43) Shani.. worshipped - Shani of 26th rank is inferior to Usha

44) Son of the Sun - The deity worshipped as Karma presiding deity Viz. Pushkar is inferior to the Sun's son, Shani.

45) Rishis eighty... - inferior - 80 Rishis of 28th rank are inferior to Pushkar

46) The...all - Inferior to Pushkar are 100 Apsaras-Urvashi and others some of them are Karmajas.

47) Tumbur..known - Tumbur the celestial bard

48) Agni... - Agni's 16,000 daughters

49) Hari's Wives - These 16,000 were married by the Lord Supreme after killing Narakasura.

Thus total 16,000+40(Gandarvas, Tumbur etc + 20+40=100 Apsaras, Gandharvas and Tumbur etc)

50) Apasara...above
51) Krishna's companion

} these Apsaras, Gandharvas are inferior to Krishna's 16,100 wives.

52) Eternal Pitrus	-	these Pitrus belong to the rank of Karmajas. These are less in rank to them.
53) Gandharvas	-	Gandharvas are inferior to the eternal Pitrus
54) Human Gandharvas	-	These are inferior to Deva Gandharvas
55) Gunas	-	ibid.
56) The Chief..gunas	-	All other jivas are inferior by 100 gunas to the monarchs.
57) Less by 100 gunas	-	ibid
58) Bush-jivas	-	all the jivas in grass, bush etc. are inferior to those best among men of the 36th rank
59) Tamas	-	Those jivas deserving hell - i.e. belonging to 38th rank
60) Namuchi and others	-	Namuchi and other demons are inferior
61) Viprachitti...all	-	A demon by name Viprachitti of 41 rank is inferior to those of 39th rank.
62) Alakshmi	-	Kali's wife Alakshmi of 42nd rank is inferior to Viprachitti
63) Kali	-	Of 43rd rank Kali is inferior to his wife Alakshmi.
64) Triple worlds	-	None is inferior to kali in all the 14 worlds.
65) Sattwika Jivas	-	Chaturmukha Brahma is the presiding deity for all the devotees from Rudra down to

grass wherein liberation-deserving jivas lie.

66) Puranjana - He is the presiding deity for the Rajasic jivas - Who are Nitya Samsarins having doubtful knowledge.

67) Kali..Pavamana - Kali is the presiding deity of the those having Tamas as uppermost and all those who have wrong knowledge.

68) Purushottama - ibid.

69) Pranadeva - ibid.

70) Triple Jivas - ibid.

71) Karmas - ibid.

72) Mukti - ibid.

73) Mixed knowledge - Jivas - Rajasik Jivas or Nityasamararins having doubtful knowledge about God and His Supremacy.

74) Darling of Lashmi - ibid.

75) Shree and Brahma - ibid.

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CANTO - XXX

The Book of Demonic Hierarchy

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears.

The Lord of Shree, The Sovereign, the Supreme,[1]
To Vasudeva[2] form is narrated by
The Lotus-born, the gunas and nature of demons.[3]

How can I have devotion and knowledge
Knowing not that Prana[4] has them
Those that think Hanuman[5] and other avatars as different
Are demons, deserving dreadful dungeon
Doubt not this, those that abuse you
The Lotus-born states[6] that his tongue be cut.....1

Those that call you, overflowing with knowledge,
Strength, happiness, all pervasive as sans gunas
That themselves as Ishwara [7], assigning birth
To Sachchidananda[8], the Lord of
Shree and to Him attribute separation
His woundless differenceless Body
as having fear of arms are demons.....2

Those that call Him Doubtless, Painless,
As Pain-afflicted, undermining Parashuram,[9]
And Vyasa forms as Rishi and Vipra demons are they[10]
They that scandal His Rama and Krishna Avatars[11]
As being served by weapons, they that say
That for heir did He worship Shiva [12] are demons.....3

They that charge Rama[13] as expiating His sins
Created the lord of Uma[14] is a demon,
He that calls God's all forms as having different
That the holy rivers Guru, parents [15]
The monarch, idols, compassionate ones
As God themselves are titans.....4

He for whom the magnificent, self-expressing static idols
Are equal to the divine form of Sachchidananda[16]
Worshipping the man-made God as the Supreme
That the blue-throated and the Sun as Supreme
That are ever worshipped by Rama-Brahma[17]
He that scandals Vishnu[18] are demons.....5

He that ever worships Ashwattha and Basil plant[19]
The One carrying the moon on his head,
Prostrates ever before Shaligrama deserves salvation[20]
He that adores on this earth
For the purpose of Dharma, Artha, Kama, Mukti,[21]
Bows except to Shaligrama[22] does suffer.....6

Disregarding the One with Supreme greatness
He that worships other gods separately
Is demon indeed, indwelling tho' dwells not He
He that contemplates in Chaturmukha[23]
And all other gods the indwelling Lord
Of Lakshmi[24] and bows never does
He desert a moment.....7

The idols of Mahadeva, Vayu, Hari,[25]
Founded and worshipped by Shaivas and Shudras[26]
The basil plant in an arcadia less than two months old
An undelivered cow, an unmarried one, the people tree [21]
He that worships those devotedly thereby
Is a demon and experiences pain.....8

From the lotus-born to the best
Among the jivas are emancipated[28]
Equal is Kali having 100 years like
Brahma[29] Respectively inferior are the demons
From worst of men downward Alakshmi[30]
The meanest being Kali among demons by his hatred and other gunas.[31].....9

Till the lotus-born's hundred years[32]
Rules Kali as sovereign[33]
Those that fall day after day in his track
Demons awaiting their original forms
At the end of Brahma's 100 years [34]
Their primordial linga frame is severed by Vayu's mace.[35].....10

Severed thus from their linga frame[36]
By the mace of Maruta do they enter[37]
The door of Tamas experiencing joys and pains
Their hatred toward Hari and His devotees[38]
Does ever persist hither too hierarchically [39]
Both in life and in Tamas, most in Kali.[40].....11

To them knowledge is false, their current
Knowledge pain-waves are
Such knowledge ever does Kali[41] and other demons have
Kali's spouse inferior in meanness to him by
A hundred gunas, to her is less Viprachitti[42]
By gunas hundred, Kalanemi
manifested as Kamsa[43].....12

To Kalanemi are inferior by five gunas [44]
Madhu-Kaitabhas born on earth [45]
Calling themselves as Hamsa and Dibhika [46]
Aila and Viprachitti are equal servants [47]
The devotee of Rudra, Hiranyakashyapu[48]
Is less inferior to
Narakasura.[49].....13

Hiranyaksha is inferior to Hiranyakashyapu [50]
By three gunas, Manimanta equal to Hiranyakashyapu [51]
A little less is Bakasura to Manimanta [52]
Inferior to Baka by twenty gunas is Taraka [53]
The world's obstacle Shambara is [54]
To Taraka inferior by six gunas.[55].....14

The Inferior Salva is to Sankara equal[56]
Sankara by ten gunas is inferior to Shambara,
To Hidimbika are inferior Banasura,[58]
Dwapara and Keechaka equal among themselves,[59]
Inferior to Sankara by six gunas [60]
Dwapara himself called Shakuni, uncle to the
Kouravas[61].....15

Namuchi, llwal, Paka equal among themselves,[62]
Are inferior to Banasura by ten gunas [63]
To Namuchi is, inferior by 100 gunas Watapi,[64]
To the Immortal's enemy Watapi[65]
The wicked Dhenuka is by 100 gunas inferior[66]
Waman inferior to Dhehuka by1/2 guna,
Keshi to Wamana[67].....16

And to Keshi are inferior by 11 gunas Trunavarta [68]
And Lavanasura equal among themselves [69]
To them is Arishta inferior by 5 gunas [70]
Worst demon Hamsa inferior to Arishta by 5 gunas [71]
Dimbika, the infatuated Vena and Poundraka [72]
Are these three inferior by 80 gunas to Hamsa [73].....17

Declaring himself as God, Dushshasana,[74]
Vrushasena and the Chief of demon Jarasandha[75]
Are equal and greatest among sinners
Kamsa, Koopvikarna, Rugmi are equal[75]
A hundred gunas inferior to Vena, Dushshasana [77]
Greater asura is Shatadhanvi to Rugmi, Krimeeras 100
gunas[78] inferior to Rugmi.....18

Madirapani, Kalikeyas among demon group[79]
Are baser by a hundred gunas,
By God -force they are equal to the superior is wrong,
To Kalikeya are baser the governinig demons [80]
Of mouth, hands, feet, ears, enus, genetic organs
Demons of smell, touch,
taste are inferior to the former.....19

The presiding demons of sense and deed organs
Kali and other demons do
Goad and do and get done deeds wicked from all
Vani, Bharati, the Lotus-born [81]
And Pavamana of unflinching faith
Are sans demon-force, impenetrable for demons.....20

The Immortals down from Rudra are Kali-forced[83]
Brahma, Vayu, Saraswati, Bharati[84]
Have not such force
Brahma did beseech with clasped hands [85]
To his Sire standing and bowing
To bestow His Grace in him.....21

He that considers the demonic hierarchy despising
The Lord and his devotees as hateful
Is the despiser of God and seeing such a one
Suffers in different ways, doubt not in condemning [86]
So does Vedavyasa state to Rishis in Garudapurana.....22

A thorn, an axe, small rocks, barefooted man
Do they ever harm a shoe-wearer
He does not fear thorns
Hearing the news of the killing of scorpions and snake
sin is not in rejoicing, nor fear of
Yama's messengers to him who despises demons[87].....23

Offer your deeds sinful and virtuous
To Pushkara and Indweller of Vayu,[88]
The pain born of sins and virtues
Does He feed the demons
The One to whom the whole world surrenders
Ever offers mixed fruits for mixed people.....24

The Lord the presiding deity of the triple gunas
As per the guna of the jiva[89]
Grants fruits deservedly as per the Karmas [90]
To the dependent group of gods and
demons under His control
Does He grant fruits promptly after original severance
He the superior to Vayu, all pervasive,
Lord of the world.....25

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CANTO NOTES :

1) The Lord of... Supreme- The Lord of Goddess Lakshmi
2) Vasudeva - ibid.
3) The Lotus -born - ibid...gunas-ibid
4) Prana - ibid.
5) Hanuman - ibid.
6) The Lotus born - ibid.
7) Ishwara - God
8) Sachchidananda - Sat+Chit+Ananda - The Supreme God.
9) Parashuram - ibid.

10) Vyasa they - ibid.
11) Rama....Avatar - ibid.
12) Shiva - ibid.
13) Rama - ibid.
14) Uma - another name of Parvati, the spouse of Shiva
15) Guru - the Preceptor
16) Sachchidnanada - ibid.
17) Rama-Brahma - ibid.
18) Vishnu - ibid.
19) Ashwatha... plant - The holy fig tree and Tulsi.
20) Shaligrama - the holy stone found in the river Gandaki, it is worshipped as having the living presence of the Supreme God.
21) Dharma....Mukti - These are known as Chaturvidha Purushartha attaining them is supposed to be the chief purpose of life.
22) Shaligrama - ibid. He who does not show respect to the Shaligrama will have to suffer.
23) Chaturmukha - i.e. Brahma -He that does not worship the All-pervading Supreme God and worships Brahma without the knowledge of the Supreme God indwelling such a one is a veritable demon.
24) Lakshmi - ibid.

25) The idols... Hari	-	The idols of all(these deities being installed or worshipped by atheists and Shaivas)
26) Shaivas...Shudras	-	The followers of Monism, considering Shiva as the Supreme god, Shudras - the low-born people.
27) Peepal	-	Worshipping this tree without the knowledge of the indwelling Supreme God.
28) Jivas	-	ibid.
29) KalL.Brahma	-	ibid.
30) Alakshmi	-	ibid.
31) Gunas	-	ibid.
32) Lotus-born	-	ibid.
33) Kali	-	ibid.
34) Brahma's 100 years	-	ibid.
35) Vayu's mace	-	The Wind-God's weapon (Gada)
36) Linga frame	-	The original frame of the individual jivas.
37) Mace of Maruta	-	By the mace of Maruta- the Chief Wind-God.
38) Hari	-	ibid.
39) Hierarchically	-	ibid.
40) Tamas ... Kali	-	ibid.
41) Kali	-	ibid.
42) A hundred...Viprachutti-		ibid -Kalanemi is inferior to Viprachutti by 100 gunas this Kalanemi was later born as Kamsa. Ref. Notes

43) By Gunas...as Kamsa - 1. Kali - ten infinite baser gunas
2. Alakshmi - 100 baser gunas
3. Viprachitti - 100 baser gunas
4. Kalanemi - 100 baser gunas
5. Madhu, Kaitabhas - 05 baser gunas
With these gunas each one is inferior to the other in the order shown

44) To Kalanemi...gunas - ibid.

45) Madhu ... Kantabha - ibid.

46) Calling... Dibhika - The demon Madhu incarnated as Hamsa, the demon Kaitabha as Dibhika

47) Aila... servants - a demon by name Viprachitti incarnated as Viprachitti of 3 rank in hierarchy also of the same name in 6th rank in hierarchy both are called equally as servants.

48) Rudra..Hiranyakashyapu - Rudra having trident in his

49) Narakasura... hand, his devotee

50) Hiranyakashyapu Narakasura is baser by 5 gunas; while to Narakasura Hiranyakashyapu is baser by 100 gunas. His original form is that of Hiranyakashyapu who joined Jaya to watch Supreme's Abode Gate keeper Vijaya - Aila, Viprachitti 5 gunas, Narakasura 5 gunas, Hiranyakashyapu 100 gunas.

51) By three gunas.. Hiranyakashyapu - Hiranyakasha is baser by three gunas.

52) Manimanta - Hiranyakasha and demon Manimanta are equal in baser gunas.

53) Baka
54) Bakasura..Manimanta -
55) To Taraka..gunas

Demon called Baka is baser by 20 gunas, while Taraka, another demon is baser than Baka by 20 gunas and demon Shambara is baser than Taraka by six gunas

Hiranyaksha- 3 gunas
Manimanta- 3 gunas
Baka - 1/16 gunas
Tarakasura - 20 gunas
Shambarasura - 20 gunas

56) Salva... equal - Salva is equal to Sankara in baser qualities.

57) Sankara.. Shambara - Sankara is baser than Shankara by 10 gunas

58) To Hidimba.. Banasura - Hidimba, Banasura and Dwapara and Keechaka are equal in their baser qualities

59) Dwapara... themselves - ibid.

60) Inferior... gunas - Bana, Dwapara and Keechaka are equal to Hidimba so these are baser than Sankara by six gunas.

61) Dwapara...Kouravas - Dwapara himself incarnated as Kourav, Duryodhana's maternal uncle.

Note : Salva, Sankara baser by 10 gunas.
Hidimba etc., 14 demons baser by 6 gunas

62) Namuchi... themselves
63) Are...gunas

Demons, Namuchi, Ilwaa and Pak are equal and are 10 gunas baser than Bana and other 3 demons.

64) To Namuchi..Watapi - Watapi is baser than Namuchi by 100 gunas.

65) Watapi - ibid.

66) The Wicked Dhenuka... inferior
67) Wamana.....Wamana

the demon Wamanasura is baser than Dhenuka by 1/2 guna and the demon Keshi is baser than Wamana by 1/2 guna.

Note : Thus Namuchi, Ilwala, Paka - 10gunas baser

Watapi	-	100 gunas baser
Dhenuka	-	40 gunas baser
Keshi	-	40 gunas baser

68) And to.. Trunavarta - Demons Trunavarta and Lawanasura are equal and baser than Keshi by 11 gunas.

69) And..themselves
70) To them... gunas
71) Worst...5 gunas
72) Dibhika.. Poundraka
73) Are these...Hamsa

While the demon Arishta is baser than Lawansura by 5 gunas, Hamsa is still baser than Arishta by 5 gunas, while Dibhika, Pramattavena and PoundrakaVasudeva are equal among themselves and baser than Hamsa by 80 gunas

Details:

Trunavarta, Lawana	-	baser by 11 gunas
Arishta	-	baser by 5 gunas

Hamsa - baser by 5 gunas

Dibhika, Vena, Poundraka baser by 80 gunas.

74) Dushshasana - Dushshasana who thought himself as God and Chief among demons viz.

75) Vrushasena... Jarasandha Vrushasena and Jarasandha are equal among themselves in their baser quanlities. They are equal sinners.

76) Kamsa..equal - While Kamsa, Koovipakarva, Rugmi these three are equal in their baser qualities.

77) A hundred..Dushasana - Dushshasana and others are baser than Vena etc. by 100 gunas.

78) Greater Asura..Rugmi - Mahasura, Shatadhanva and Kirmeer these three, equal among themselves in their baser qualities, are baser than Rugmi by 100 gunas.

79) Madirapani... group - Demons called Madirapani and Kalikeya are baser than Kirmeers by 100 gunas

80) To Kalikeya... deities the deities governing physical organs are baser than Kalikeyas by 100 gunas.

Madirapani, Kalikeya - 100 gunas baser, presiding demons baser than them by 100 gunas

81) Vani...Lotus-born These demons of sense and physical organs (5+5) do wicked deeds thro' Saraswati, Bharati, Brahma and Vayu.

Note: Good deeds are done by gods, wicked ones by demons.

82) And Pavamana..faith

83) The immortals - all gods downward from Rudra have Kali-force in them.

84) Bharati - ibid.

85) Brahma.. Clasped hands- Brahma with clasped hands bows and prays to His Father, the Supreme Lord to bestow upon him and protect him.

86) So does...Garudapurana - The Creator of Puranas viz., Vedavyasa has narrated thus to the Rishis in Garuda Purana - one of the 18 Puranas.

87) Yama's messengers...demons - the devotees of the Lord Supreme do not fear the messengers of Yama.

88) To Pushkara...Vayu
89) As per ... Jiva
90) Karmas
91) Vayu

Those who offer themselves all their good and /or bad deeds to Karmabhimani Pushkar in the body, the future Brahma - at present Vayu - and through the hierarchy of Gods upto the Supreme Lord in the form of Bimba, the Lord offers fruits deservedly to jiva- to the respective jivas as per their deeds.

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CANTO - XXXI

The Book of Offerings (Naivedya Samarpana Sandhi)

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears.

Disregard of Lakshmi did He obtain[1]
Brahma[2] from His navel, the One having the eagle as
Chariot, created gods from His limbs [3]
Like to children does He guard all creation
Ever the Killer of demons, the Griefless, the All-bliss
'Protected Partha on the battle front calling
Himself His Charioteer[4].....1

The Flawless, the wearer of numerous guises
Performer of strange deeds, the All-knowable
The Darling of Maya, visible to Madhawa's heart
deservedly,[5]
The snake-bedded, bowed by devotees
Possessor of Koustubha[6]
decked charming neck, ever joyful,
Ever mighty, beautiful,
how can I describe His greatness?.....2

Propounded in Shruti as "Sashananashana Abhi"?
Does Keshava dwell in two forms[8]
Within and without the frame
The wise tire not adoring Him
Like to the fire does He destroy
The Firewood of sins thus do they ever praise Him.....3

Totality of sublime gunas, free from
Birth and other lacuna, manifest and unmanifest,
Noble trader, beyond life-bond, Kamsa's foe [9]
Beyond all races, varied formed, controller,
Sovereign and obedient, luminous as sun-groups
You Lord, my closest, ever guard me.....4

In jivas conscious and inert acts
In all Worlds Himself, the Lord of Lakshmi[10]
Does in al dwell, assuming respective forms
Like to the masquerade dwells in all words
Performs all deeds unrevealingly does get done
Does He laugh at them.....5

O you dauntless one, granter of gnosis
Master of past, future and present,
Killer of foes, supreme-bird vehicled, Darling of Kamala,
Griefless [11]
Beloved of Vayu[12], you Primordial
Snatcher of Pootana's life, Sire of Brahma,[13]
Darling of the virtuous, O guard us, O guard us.....6

O Destroyer of the wicked, you of Supreme greatness,
Worshipped by Vayu,[14] granter of all wishes,
Self-delighted, Blissful, my family Deity.
Ever-pleased mightiest one, the Sole,
Creator of eight creations, rescuer of Gajendra[15]
Giver in abundance, exalter of the virtuous,
ever to you do I bow.....7

Indra-adored Feet, Rudra-adored greatness, [16]
Destroyer of Sita's grief[17]
Simple, Manifestor, Golden-hued,
Having Lakshmi as Spouse, Conscious One, Madhu's foe [18]
Next to none, unique formed,
Indweller of god-groups, guard us O.....8

The Unknowable, supremely formed, ever-blissful,
Lotus profiled, Granter of joy of emancipation
Having Lotus-feet adorned by deities
Self-luminous sovereign, traveller everywhere,
Prompt fruit granter, Lord of the horizons,
The mighty amongst Yadavas, Reasoningless, Unreserved,
you, ishwa, Taijas, Pradnya[19].....9

As wind blows, as clouds float
So do Brahma, the trident-holder, Shakra, the Sun [20]
And all other god-groups, the presiding deity,[21]
Of deluge, deeds and gunas, Mahalakshmi[22],
Do follow the chief Cause being
The Granter of liberation known as Hari.....10

Can ever humans disperse clouds
With hand-fanning efforts in any Kalpa[23]
The Darling of Lakshmi performs [24]
Double deeds in jiva [25] while getting them done
And feed them their fruits
The wise worshipping Him cross the bar[26].....11

The destroyer of grief, temptation, defects,
Like to the firmament
In Brahma's [27] universe, ever pervades everywhere
Afflicting not pain does He effortlessly
Guard, the wide ocean of compassion
Lotus face [28] of delight, Lord of gods.....12

The eyes of a beholder with mirror in hand
Behold not elsewhere but self-reflection
In the mirror shown
Glory be to those on earth who everywhere
Behold thy Form and rejoice
Floating in the sea of joy singing your hymns.....13

In the moon, the presiding deity of rice,
Does Keshava,[29] Ocean of Compassion dwell,
Bharati in Pavamana, indwelling Narayana,[30]
In vegetables does the dazzling sun
with indwelling Madhwa[31]
Shruti-praised Shree Lakshmi in ghee [32]
With all venerable Govinda [33], therein dwells.....14

Contemplate in milk deity Saraswati[34]
The world essence Vishnu [35]
The Lotus-seated Brahma in "Mande" with Madhusudhana therein[36]
In butter does Vayu dwell inspiring Trivikrama within [37]
The treasure of milk ocean in yoghurt does dwell
With the indwelling Wamana[38].....15

Garuda as deity for dal with indwelling Shreedhara,[39]
The sun as Mitra to green vegetables
with Rishikesha therein[40]
Shesha presides other acceptable vegetables,[41]
The chief there indwells Padmanabha [42]
Does He remembers
Thus does consume food the knowers at all times.....16

Gouri[43] in all sour items with indwelling
Nanda's son, Damodara, for sourless things [44]
Rudra as presiding deity therein contemplate Sankarshana, [45]
In sugar and jaggery Vrutra's enemy, dwells as deity,[45]
With Vasudeva as indweller so do gods meditate [47]
Everywhere with utmost reverence.....17

Contemplate the word deity Bruhaspati in salads[48] With
Pradyumna indwelling [49],
For things bitter lord of hells Yamadharma
with indwelling Aniruddha [50]
Manmantha presides asafetida (hing) cardamom,
mustard, camphor[51]
With Shree Purushottama as the Indweller,[52]
Thus meditate and perform pooja with utmost devotion....18

In juices, milk etc., taken in thro' tongue
And in ghee and eatables oily
Dwells the son of Moon, guarded by Adhokshaja [53]
In pumpkin, sesame seeds, common pulses
In such easy foods dwell Daksha [54]
With indwelling Lakshmi-Narasimha.[55].....19

Manu presides in items from common pulse [56]
Contemplate Achyuta therein [57]
Self as home as Nirruti, forget not Shree Janardana, there [58]
Remember in fruits and juices Prana, therein Upendra,[59]
In beetle leaves does Bhagirathi dwell[60]
Therein ever adore Hari form and rejoice.....20

To the Veda-known one Budha calls Himself[61]
As sweet-water, therein ever
Contemplate Shree Krishna and worship [62]
Pushkara does nobly offered things [63]
Offer final purification
To Lord as Hamsa [64].....21

Rati for all delicious juices calls [65]
Herself as her master with Vishwa indwelling [66]
The fire-carriers dwell in the oven,
contemplate Bhargava there [67]
Intrees and dung-cakes dwell darling spring [68]
With Rushabhadev as the Indweller[69]
Ever do worship Him with utmost devotion.....22

In the one who cooks dwells
The Mother of the worlds fourteen, Mahalakshmi[70]
Ever do not that Griefless Vishwambhara therein [71]
For the holy square Bhoodevi as deity [72]
With the indwelling Varaha, for the holy cloth for offering[73]
Ekadanta as deity the learned
contemplate Sanatkumars therein [74].....23

In foods enjoyable for Shrinivasa [75]
Vishwaksena dwells as concealing veil[76]
He as Purusha, the Indweller[77]
Himself the priest, Himself Worshippable
Himself as things of worship, guards ever such
contemplators,
Guru Pavamana worshipped Lord of all[78].....24

In all the things ever- fresh, proper ripe,
And jy-giving does the Mother of Brahma dwell[79]
Herself dissolving in the respective juice
Know, ever does she delight Her Lord
Vitthala the Lord of the worlds, Herself dwelling[80]
with Him dauntlessly
Contemplate you and worship thus and rejoice.....25

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CANTO NOTES :-

1) Lakshmi - ibid. — The Supreme Lord, without His
2) Brahma - ibid. — spouse Lakshmi's aid obtained
3) Chariot... limbs — Chatarmukha Brahma from His Lotus navel, made golden eagle as His chariot, from His limbs created Vaikarika, Rajasic creation, from His Virat from's hands and feet created gods.
4) Partha..charioteer - such One became Arjuna-Partha's charioteer during the great Mahabharat battle

5) The Darling..deservedly- The spouse of Lkashmi, called Maya i.e - God Vasudeva

6) Koustubha - He is decked with the pearl called Kousthubha

7) Propounded by..Abhi - The Supreme Lord who is expressed as Sashanana Abhi- in Purusha Sookta

God as -

(1) Sashana - in the human body

(2) Anashana - in the Bimba form.

8) Keshava - In this way Keshava 1st name of the chief 24 names of the Supreme God, has two forms (1) Sashana - indwelling the jiva (2) Anashana - as Bimba i.e object -reflection.

9) Noble trader..for - God Supreme is noble trader. His trade is creation though He does not have any profit in the trade of this creation.

10) Lakshmi - ibid.

11) Killer..griefless - The Supreme Lord is the Killer of all enemies. He is beyond grief.

12) Vayu - ibid - The Supreme Lord is being loved by Vayu.

13) Snatcher...Brahma - The Lord Supreme, in His manifestation as Krishna in Krishnavatara snatched away the life of demon disguised as a beautiful woman, Pootana by sucking her poision-filled

breast. The same Supreme Lord purged away her sins, the Father of Brahma.

14) Vayu - ibid.

15) Gajendra - 8 Creations i.e Creation, Maintenance, Destruction, Controlling knowledge, Ignorance, bondage, Salvation *सृष्टि, स्थिति, संहार, नियमन, ज्ञान, अज्ञान, बन्ध, मोक्ष* The Supreme Lord appeared before the elephant Gajendra when he was in clutches of a crocodile.

16) Rudra adored - When Rudra wished to see the Lord's Mohini form when He had deceived the demons during ocean churning. He did show and Rudra was enticed but then realizing worshipped Him.

17) Destroyer of...grief - Ref to the *Ramayana,* when the Lord as Rama rescued His spouse Seeta from Ravana's confinement in Ashokvana

18) Having ...for - the enemy of the demon called Madhu, who had stolen the Vedas.

19) The... Pradnya - The Lord can never be fully comprehended in any state

Vishwa - Wakeful state- jagruti

Taijasa - Dream - Swapna

Pradjna - sleep - Nidra

20) So do Sun		as God Wind would blow so
21) And.. deity		do Brahma, Rudra, Indra, the Sun and all other god-groups follow their Supreme Lord.
22) Of..Mahalakshmi	-	All the deities in the hierarchy obey/follow Goddess Lakshmi, the main cause, being the granter of Salvation viz. the Lord Supreme
23) Kalpa...	-	in any Age.
24) The performs	-	It is always the Supreme Lord who performs everything, Double deeds good as well bad - The good as well as bad He does, but gets done through the individual jivas
25) Jiva		ibid - The jivas realizing this
26) Cross the Bar		cross the ocean of life.
27) In Brhama's Universe	-	in the universe created by Brahma.
28) Lotus found	-	i.e the Supreme Lord who has a lovely face like lotus for His devotees.
29) Does Keshava..dwell	-	Lord as Keshava dwells in the moon.
30) Bharati..Narayana	-	The spouse of Vayu, Bharati dwells in the pudding with indwelling Narayana - 2nd of the 24 chief names of the Supreme God.
31) Madhava	-	ibid - The dazzing, golden hued sun with indwelling Madhava dwells in vegetables

- 3rd of the chief 24 names of the Lord

32) Shruti... ghee - While Goddess Lakshmi, praised by the Scriptures dwells in the ghee.

33) Govinda - with indwelling Supreme as Govinda-4th name of 24 chief names

34) Sarswati
35) Vishnu - Goddess Saraswati dwells in milk with the indwelling Vishnu - 5th name of 24 chief names of the Supreme God.

36) The Lotus - seated -therein - The Lotus seated Brahma with indwelling Madhusudan 6th of the 24 chief names of the supreme God dwells in Mande - a special sweet item made for sacred occasions like wedding. 6th of the 24 chief names of the Supreme Lord

37) In butter ..within - The chief Vayu dwells in the butter with indwelling Trivikrama - (7th of the 24 chief names of the Supreme Lord.)

38) Wamana - The one who was born during the ocean churning viz. The moon dwells in yoghurt indwelling Waman (8th of the 24 chief names of the Supreme God.)

39) Garuda..Shreedhara - Garuda is the presiding deity for indwelling Shreedhara (9th

of 24 names of the Supreme Lord)

40) The Sun...Therein - For leafy vegetables the Sun as Mitra is the presiding deity indwelling Rishikesh (10th of 24 names of the Supreme God)

41) Shesha
42) Padmanabha

Shesha is the presiding deity for other acceptable vegetable vegetables with indwelling Padmanabha - 11th name of the chief 24 names of the Supreme God.

43) Gouri.. - Another name of Goddess Parvati, Shiva's spouse - She presides over the sour items with indwelling Damodara, 12th name of 24 names,Nandagopa's son who was tied by his wife with a rope

44) Nanda's ..things - While Rudra is the presiding deity for all things which are not sour, with indwelling Sankarshana - 13 of the Chief 24 mnames of the Supreme God.

45) Rudra...Sankarshana - ibid.

46) Vrutra's enemy
47) Vasudeava

i.e Vrutrasura's enemy Indra presides over jaggery and sugar with indwelling Vasudeva. (14th of the 24 chief names of the Supreme God) Thus should be meditated as you consume

48) Bruhaspati — For Salads Bruhaspati be contemplated as presiding deity with indwelling

49) Pradyamna — Pradyamna (15th of the 24 chief names of the Supreme God)

50) For things... Aniruddha - The bitter things are presided over by the Niraya's Spouse i.e Yamadharma with indwelling Aniruddha - 16th Name of the 24 chief names.

51) Manmatha — For Mustard seeds, camphor, asafoedita and cardamum

52) Purushottama — Manmatha is the presiding diety with indwelling Purushottama (17th of the 24 chief names of the Supreme God.)

53) Adhokshaja - 18 of the chief 24 names of the Supreme God. He indwells the presiding deity moon for ghee and other oily eatables. .

54) Daksha — Daksha Prajapati presides easy foods with indwelling

55) Lakshmi-Narasimha — Narasimha-19th of 24 Chief names of the Supreme God.

56) Manu — Swayambhu Manu presides over pulses with indwelling

57) Achyut — Achyut of 20th rank of 24 Chief names.

58) Salt...there - Nirruti presides over the salt with indwelling Janardana 21st name of 24 chief names,

59) Prana... Upendra - Prana presides over fruits and juices, bananas, coconuts with indwelling Upendra -22nd of 24 chief names.

60) Bhagirathi - Bhageerathi i.e.Ganga dwells in the beetle leaves with indwelling, Hari 23rd name of 24 names

61) To the Veda learn..himself- The Supreme Lord known through the Vedas indwells as Krishna the presiding deity of water viz. Budha 24th chief name of the Lord

62) Krishna - ibid.

63) Pushkara The Presiding deity of deeds, Pushkar conveys those offering to the

64) Hamsa Supreme God as Hamsa

Note: The entire book is devoted to what all we eat, to be offered to the Supreme God.

65) Rati Manmatha's wife Rati presides over all juicy food items with

66) Vishwa Vishwaroopi Paramatma as the indweller.

67) Bhargava - In the oven dwells Agni with indwelling Parashuram.

68) Dung-cakes } The hay-stacks, dung-cakes used as fuel are presided over by Vasant with

69) Rishabhadev } Rushabhadeva as the Indweller.

70) Mahalakshmi		Goddess Mahalakshmi indwells in the body on the one who cooks the food within Her indwells the Supreme God as
71) Vishwambhara		Vishwambhara -Let this be assumption as the food is being cooked.
72) Bhoodevi	-	The second form of-the place where the food served with fencing around by water sprinkling, Goddess Lakshmi second form of Bhoodevi dwells with indwelling the Supreme God's avatar Varaha.
73) With..offering		The Cloth which spread on
74) Ekadanta therein		the food to be offered to God supreme dwells the presiding deity of cloth, Ekdanta i.e. Lord Ganesh with indwelling Supreme Lord as Sanatkumara. Thus do the enlightened ones meditate upon
75) Shrinivasa	-	ibid - the One residing in Lakshmi i.e. Shreenivasa dwells in all the food offered in this way.
76) Vishwaksena		The veil concealing all those offerings are presided over by Vishwaksena with the
77) Purusha		indwelling Supreme God as Purusha.

78) Guru Pavamana - ibid - The Supreme Jiva, Pavamana worshipped Supreme Lord protects His devotees who make the offering as analysed above.

Pooja - Performing the pooja in the above way.

Poojya - Items deserving pooja with indwelling Supreme God.

Poojaka - The one who performs.

79) Mother of Brahma - i.e. Goddess Lakshmi who dwells in all the things and gives joy while Herself delighting in her Spouse Lord Vitthala.

80) Vitthala - ibid - The Lord of the Worlds (ref. also to Jagannatha) the Pen-name rather the one given to the poet by Vitthala.

Note: Here follows the process and analysis of all the food items, served in your plate being offered to the Lord Supreme.

* * *

CANTO - XXXII

*The Book of Hierarchies (Kakshata***ratamya Sandhi***)*

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears.

O you Lakshmi's Darling,[1] Lord of all, Immanent,
Essence-consumer, Sovereign, Impeccable,
Replete with knowledge, delight, might and gunas[2] virtuous,
You, sons triple gunas,[3] Possessor of all noble gunas,
Well-formed, cause for creation, maintenance destruction,
Of the universe, sea of compassion, Narahari[4],
guard the virtuous.....1

You ever-liberated, changeless,
Ever replete with delight, prop for the world
Permanent and impermanent, worshipped
by the liberated and unliberated.
O you, hearken to my entreaty, the Dweller
In the heart of Purushottama[5], humble servant to the Lord,
You, Mother of triple Worlds[6], you eminent, guard me.....2

In each hair-pore of your Lord visible
Are separate-self-images in all creations
Thereby behold His form Universal
Knowing not bounds in forms as Shree, Bhu, their gunas [7]
Contemplated on my Lord, amazed am I
By the boundless greatness of your Darling.....3

One form in the universe, another in the creations,
In limbs yet another, one in nails,[8]
Knowing not limits of His limitless forms does
cross hands in prayer
Thrilled is the lotus-seated
Brimming over with tears of joy does She
Falteringly say as fathomless is your greatness.....4

Blessed are Brahma and Guru Pavamana
That can behold such pristine pulchritude
Of Rama's abode in self-firmament[10]
With utmost love do they behold and rejoice
How fortunate are these great souls, which
To Bhavanidhava [11] is impossible what of humans.....5

He, in Brahma's hundred years worshipped [12]
And cherished the gunas of Rama's Lord [13]
Called himself as mighty Hanuma,
Bhima and rishi Ananda[14]
He shall from Brahma's navel emerge[15]
To Him that gleams
As Lotus-seated now and then to Vayu do I ever blow.[16].....6

In the centre of the heart-sky's layers
Beholding the idol of Vasudeva[17]
As a dazzling star in infinite joy do they adore
To such Saraswati, Bharati[18]
Do I ever bow with great enthusiasm,
To grant us knowledge and devotion.....7

Being the world-embryo, the God of gods,[19]
On his own shoulders
Holding His Feet in hands, beholding the splendid,
The Mountain-uplifted reflection
In joy extreme, exultantly did he praise
May the Chief Golden eagle grant
good things to the virtuous [20].....8

Beyond Yogi's reach, inaccessible thro' the Vedas
Ever new, those that describe devotedly
In two thousand tongues the gunas
f Of the One Immanent on earth, in sky,
And the nether world, calls as a bid for His "Yoganidra"[21]
To You o do I ever bow in mind.....9

You having the bull for vehicle,
Containing Bhageerathi on head [22]
Having the crescent moon as pinnacle, you Ominous One,
The three-eyed, wearer of elephant and tiger hide,[23]
The son of the Lotus-seated, worshipped in three world,
Crystal-pure do I bow to you darling of Parvati.....10

You decked with the crown of serpent lord
Possessor of a drum, a trindent, fixed central eye,[24]
Right eye as the Sun, left as the moon,
you holy and noble taled
Granter of wishes to your devotees, having the feet
Adored by Pramathas, Indra and rishi-groups [25]
Queller of Ravana's ego, O Mahadeva, ever guard me.[26]....11

You destroyer of Dakshya's Yadjna,[27]
You fire-eyed deity for renunciation,
Guard us at all times granting beatitude
Crony of Kubera, Kalpavruksha for your devotees [28]
President of the World[29]
O you Shuka, Durvasa,
Jaigishavya guard us.[30].....12

For ten Kalpas,[31] diving deep in the salt-ocean
Did penance and pleased the supremely adored One,
Blessed by Him did you by His behest
Spread beguiling shastras [32], tempting the wicked
To the dark dungeon indestructible even in the deluge,
O you hide-robed, here bow I knowing you as
worthy of Shesha rank [33].....13

You closest to the conch-held One
Lakshana, Jambuvati, Kalindi, Neela, I bow to these[34]
Bhadra and Mitravinda, six queens[35]
Divine lotus-feet that they ever dwell
In my heart-sky
Along with their Monarch.....14

By seeking the Grace of the Supreme Yogi,
Called as ever having His direct-knowledge
Knowing the greatness of the Supreme's gunas and forms
Through their respective lords and souparni,
Varuni, the daughter of the mountain king[36]
Here do I adore as per my capability, grant beatitude
Considering not my blunders.....15

You, abode for the three, Kalpavruksha, Chintamani[37]
Kamadhenu, you adorn the heaven[38]
As the moon to the Ocean, Upendra,[39] here do I sing
As soft, mellavolous song of the cuckoo in spring
Do I bow to the feet
Of the One having borne by cloud.....16

You do I worship Pradyumna,[40]
The darling of Kruti, boundless in might,[41]
Magnificence and gunas ever worshipping [42]
In Ketumalakhanda, here do I bow at the feet[43]
Of the charming darling of Rati[44]
And pray I to drive away my vice and grant us noble
thoughts.....17

Chanting the most charming, solemn oceans
Of nine-fold devotions the greatness
Of the most-compassionate One in the serpent seat
Dwelling in His heart-centre, called as Bhurikarma [45]
Yu Lord of Life, frame's deity
Here do I bow to your lotus feet that
you are our noble Guru.....18

Those that are ever being sheltered
Immanent, the universe - mouthed
Of infinite might, as the tree divine
Ever rejoice with their wishes fulfilled ,
Such as Rati.Swayambhu, Daksha,
BruhaspatUndra's Spouse [46]
Manmathas son Aniruddha may grant us sublimity.....19

In the life-woods, the new boat performing,
Noble deeds of hearing and
chanting at the lotus feeted Lord
Is sans life for He as Boatman ever helps cross it
Let the Supreme Pravaha Marut incessantly[47]
Grant with utmost current of celebrity
To the devotees' progeny.....20

To redeem the people you did
By father Brahma's persuasion, by Manu's sanction [48]
Get the virtuous Son, you Mother,
Shatarupa, Nitambini, ever do 1[49]
In mind, speech and body forgetting not
Bow to grant us nobility pleased with
us.....21

Getting Nara-Narayana, Hari Krishna,[50]
As sons did you achieve four Purusharthas[51]
Equal are you to the Sun, the Moon, Shataroopa,[52]
Housing the sinful in the dungeon
Guarding the virtuous group of people
You Lord of Death, guard us leaving us not,
with compassion.....22

You born of the mind of Madhu's foe,[53]
Emerging from the churning of the milk-ocean,
You gracing the crown of the darling
Of earth-Prop's daughter, O Moon
At your lotus-feet do I bow as does a honey bee.
You mind-deity, cure our agony.....23

Having the luminous lotus-eyed as your abode,
Lending your hand as prop to the virtuous
You, diffusing your beams
To Vibhavasu known as Vivaswan, do I pray [54]
Day and night to grant us on this earth
Divine knowledge keeping amidst erudite ones.....24

By getting the World-mother did you,
Offer to the most supreme deserved One
So did He dwell in your abode with His darling
The Luts-born[55] and all these others are
Standing to hail you, your cause for jewels,
You indescribably, grant us the noble mind.....25

Forehead decked with sandal mark
Garland of basil shoots in the neck[56]
The chanting veena in the hand, singing sweetly succinctly
The gunas of the Veda expounded
Dancing and ever dancing excellently
Singing the hymns to the divine Rishi Narada[58] do I bow..26

On the banks of Saraswati[59]
Heeding the entreating words of the sages
Did you visit the abodes of Brahma, Mahesh and Achyuta [60]
Considering all gunas preached
Keshava as the Supreme God [61]
May sage Brugu grant us all Purusharthas [62].....27

As per the behest of the Lotus-eyed [63]
Himself known as the mouth of gods
Carrying varied essences of the offering
to the respective God
You Chief deity of Vasus, to such Yadjna Purushas[64]
Might par excellence do I bow
To grant us knowledge, success, wisdom and noble
thoughts.....28

Obeying Grand-Sire's command you [65]
Did beget sixty eminent daughters
And lovingly offered them respectively in marriage
You on par with Agni, O Prasuti[66]
Madonna, at your Lotus-feet do I bow
And adore you, you guard our families.....29

Brahmana's sons, barring the two[67]
In comparable having penance as wealth,
Pleased the vanquished by their "asampradjna Samadhi",[68]
Roaming in the three worlds
you performer of Supreme Vratas[69],
Maricha, Atri, Pulaha, Kratu, Vashistha, Pulastya,[70]
Vaivaswata, Vishwamitra,
Angeerasa at your feet do l bow.[71].....30

You, first among the twelve Adityas,[72] ^
And Mitra, Pravaha's spouse Pravahi, Nirruti,[73]
The divine Guru's wife Tara, let these four goddesses [74]
Cure us ever of the tortures of agony and ailments
And grant knowledge to the devotees honourably
May they bless with beatitude at all times.....31

Called as Crown treasures, Vishwaksena,[75]
Kubera, Gajanana and equal in rank to them[76]
Sheshashatasthas, the god-groups[77]
Here do I unfailingly bow that they may
Drive false, knowledge and grant wisdom
Ever grating us lovingly all wealth.....32

O you, elemental Vayu, the deity of bustle, Marut[78],
Rishi Marichi, the foot-deity Jayant,[79]
The Son of Indra may these be with us pleased [80]
Creating not anxiety in things, material
Deviating not from the Dauntless One
Ever guard us.....33

To a group of eighty rishis, King Haihaya,[81]
Pruthu, that shook the earth, Mangala, ominous,
Pareekshita,[82] Nahusha, Nabhi, Yayati, Shashibindu,[83]
Seven Indras, topping Bali,[84]
These Karmaja deities and the rest[85]
Eleven Manus, Uchathya, Chyavan and
others do I bow.[86].....34

O you, giving up your preacher
Preached your comrades about the Supreme Cause
As Hari the One brimming over with all gunas [87]
When your own sire did insist to show your God
You, instantly showed Narasimha in the pillar[88]
O you Prahlad, guard us [89].....35

The virtuous Ones,hundred in numbers
Priyavrata, Bharata, Mandhata and others,[90]
Jaya-Vijaya and other eight Gandharvas,[91]
The son of the fire-carrier Pavaka, Sanatana,[92]
Seven Pitrus, Chitra and Gupta,[93]
May these ever guard me as their own, pleased with us....36

The architect of the divine abode,
Rejoicing in the pellucid lake-water Urvashi,[94]
And other Apsaras, Rahu and Ketu,[95] the foes of the Sun and the Moon,[96]
The presiding deities of Dhooma, Archira Paths, these Karmajas
To these who are ever the same do I bow
To grant us all goodness.....37

The Goddess Bhageerathi, Shyamala, Sandjna,[97]
Rohini, the cloud-deity, Parajanya, Aniruddha's spouse,[98]
The presiding deities of the universe, Viratadevi,[99]
Here do I remember them with utmost devotion
Swaha, the wife of the face of the gods [100]
May these grant us contemplation to sing Supreme's gunas[101]
without impediments.....38

He, that at the Lotus-feet of Brahma's Sire,[102]
Does ever as a bee hovers, the presiding
Deity of brooks and lakes luminous
To your Budha, do I bow ever joyously[103]
That pleased with us may ever grant us
Prosperity do I worship eagerly.....39

The One inaccessible to thought,
Even to Brahma and others, the Birthless [104]
She that persuades as child, fondled beholding His sports
To such Devaki do I bow and to Yashoda [105]
May they behold us graciously
And may she guard our progeny.....40

The presiding deity to Mukunda's impeccable Name[106]
That prifies the ignorant ones, Usha [107]
May she ward off the ailments
Of all those virtuous ones dwelling on earth
And ever guard us,
The darling of divine physicians of Marut's abode [108].....41

You Ocean-robed, the Chief-mountain-bosomed, [109]
Prop to all moving and inert jivas
Odours, tastes, forms, gunas as your body,
The daughter of the great Rishi Kashyapa [11o]
To you do I bow; regardless of my defaults
You, the spouse of the Lord guard us [111].....42

O Earth, when Haranyaksha was filching you [112]
In answer to gods' entreaties
Himself assuming Varaha form did He fetch [113]
You, O Mother Earth, here do I bow
To you Lotus-feet, and beseech
To condone my crimes of stamping you.....43

Those that worship not Shree-Hari-Guru[114]
To punish such sinners did you as Sankarshana [115]
Leaving not did you grant fruits of wicked deeds
You, son of the Sun, at your Lotus- feet do I bow
Caught am I in the storm-struck ocean
O you help me cross the life-ocean.....44

Those that deservedly do perform
Deeds disinterested you do feed them
Ever with those fruit-deeds, calling thyself
As the presiding deity for their deeds
May such Guru Pushkara grant us[116]
To do the noble deeds unobstructedly.....45

Those that are called as Shrinivasa's[117]
Abode of compassion Krushanujas[118]
Those 16,100 maidens of Shree Krishna[119]
And to others, Yakshas, Danavas thirty [120]
Charanas of equal number, to Apsaras,[121]
Gandharvas, Ajanajas, here do I bow[122].....46

Those with utmost reverence did
Perform Katyayani Vrata[123]
Some took the conch-weaponed for the Lord, [124]
Whilst others by adultery did please
The Sire of Vayu to those both engaged in joviality [125]
To their lotus-feet do I bow to guard us
fulfilling our wishes.....47

To Kinnaras, Guhyakas Rakshasas, [12S]
Pannagas, Pitrus, Siddhas, Ajanajas, [127]
Equal among themselves and born of gods, [128]
How can I describe the gunas of those and
other countless ones [129]
To their devotees may they grant compassionately
Great joy and light.....48

Barring hundred rishis [130]
At other hundred crore yogi's lotus-feet
Do I bow with hands crossed
Rishis excluding ten among hundred
Next to Rishis, Chirpitrus [132]
May they ever grant us sublimity.....49

The gunas of the purest among the pure,
The one sporting with Rama[133]
You sing carefully, succinctly in the voice sweet
Deriving delight in Indra's court
By various hymns and dances
May such Devagandharvas grant us all purusharthas[134].....50

To those that sing the ominous hymns
to the Impeccable One
The Darling of Lakshmi'to those
Human Gandharvas do I bow [136]
To human monarchs, next to human Gandharvas[137]
Do I bow day after day
And pray after triple purification.....51

Those that behold the icons of Shree Mukunda dazzling [138]
As lightning in the firmament
Of lotus-heart and delight
To those Supreme humans Lotus-feet
Ever do I bow to grant all our desires
And guard these group of devotees.....52

On this earth those that follow the teachings
Of Shree Madhwacharya, those like honey-suckers[139]
At the Lotus-feet of Vishnu[140]
To the congregation of devotees
Innumerable ones, cannot name them
Do I pray to grant me various virtues
from time to time.....53

Those that meditate upon
Manmatha's Sire, the ocean of Infinite Compassion [141]
Those that are eligible, Brahma, Vani, Rudra[142]
And god-congregation
Those that read the hymns of hierarchical order,
May the Darling of Rama
ever grant all their wishes.....54

Those that worship three times a day,
This cleanses body, speech and mind,
Ever does word off all sinful deeds, day-to-day,
Fear of theft, of King, of crocodiles, of tigers,
Fears from weapons, water, fire, ghosts, poisons
Fatal fever and fear of hell will never occur.....55

Glory to be thee Unique in triple worlds,[145]
Glory to be thee the Sole cause of the world,
Glory to be Darling of Janaki, thou egoless and deathless,
Glory to be thee, Sire of Bhageerathi, [146]
Glory to be thee, the Destroyer of Demon-race [147]
Thou cure of life-ailments, Vitthala,
the Lord of the World[148] ever guard me.....56

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CANTO NOTES :

Note : This book is devoted to the worship of the deities in the Hierarchical Order.

1) Lakshmi's Darling - ibid.
2) Gunas - ibid.
3) Triple gunas - ibid.
4) Narahari - God as Nrusimha in His Narasimha Avatar for killing Hiranyakashyapu.
5) Purushottama - Goddess Ramadevi of 2nd rank is worshipped here. The Supreme God being Paramakshara is called as Purushottama - 17th name of 24 chief ones.
6) Mother of triple worlds - The Divine Mother for all the jivas, the Supreme God gets His deeds done through Her.
7) Shree-Bhu - The hymn to Goddess Rama continues, the 3 forms of Goddess Lakshmi - Shree, Bhu, Durga.

8)	Nails	- Hymn to Goddess Lakshmi continues - infinite gunas found in each nail of the Lord and unable to worship those gunas Goddess Lakshmi prays to Him tearfully quite amazed at His greatness.
9)	Brahma..Pavamaana	- Brahma and the Supreme Jiva Vayu. Brahma and Vayu of 3rd Rank are adored in this verse.
10)	Rama's..Firmament	- The above two, the custodians of the Universe rejoice in seeing the Supreme Lord.
11)	Bhavanidhava	- The spouse of Parvati (Bhavani) i.e. Lord Shiva.
12)	Brahma's 100 years	- ibid - the adoration of Brahma- Vayu continues in this verse.
13)	Rama's Lord	- ibid. To Narayana
14)	Called...Ananda	- Madhawacharya - the propounder of Dwaita/Maddhwa Philosophy.
15)	Brahma's...emerge	- In the 99th Kalpa of Brahma, the Supreme Jiva as
16)	Vayu	Hanuma, Bheema and Madhwa, residing in the physical frames of the beings worshipping ever the Supreme God then in the 100th Kalpa does He emerge as Brahma.
17)	Vasudeva	- ibid. In this verse the poet

adores Goddess Saraswati, and Goddess Bharati.

18) Saraswati...Bharati - Goddess Saraswati, the Spouse of Brahma, Goddess Bharati that of Vayu.

19) World-Embryo - Vishwayoni, i.e. Supreme Lord.

20) Golden Eagle - ibid. In this verse Garuda, Shesha, Rudra of 5th rank are adored.

21)Yogindra - The Supreme Lord - with His sleepless sleep i.e. yoganidra on His bed of Shesha.

22) Bhageerathi - Ref.to Lord Shiva having bull as His vehicle and Ganga on His matted hair.

23) The... hide - The description of Lord Shiva. In this verse Rudra is adored

24) Processor of...eye - Rudra's adoration continues in verses 11, 12, 13.

25) Pramathas...groups - Rudra's troop called Pramathas.

26) Queller...me - Ref. Ramavatara, during which Shiva quelled Ravana's ego. Ravana tried to kidnap Shiva's wife, Parvati and he lifted
Rudra's abode Kailasa in his hands, Rudra then made his hands tied up at the bottom of Kailasa mountain, thus quelled his ego.

27) Dakshya. - Rudra destroyed Dakshya's Yadjna because he disrespected Rudra .

28) Crony..devotees - Rudra, a friend to Kubera and granter of wishes as Kalparuksha to the devotees.

29) President - The presiding deity for triple jivas from Indra to grass.

30) O you....us - O you Rudra, incarnated as Shukacharya, Durvasa and Jaigishavya ever guard us.

31) Kalpas - ibid.

32) Shastras - ibid.

33)Shesha rank - ibid.

34)Lakshana...those - In this verse 6 chief wives(6th rank) of Krishna are adored.

35) Bhadra. - The six chief wives of Krishna -Jambuvati, Bhadra, Neela, Kalindi, Mitravinda, Lakshana.

36) Varuni - Here Souparni and others of 7th rank are adored. Garuda's wife Souparni, Shesha's wife Varuni.

37) Kalpavruksha - Indra of 8th rank is adored here

38) Kamadhenu - Kalparuksha, Kamadhenu, Chintamani, the three wish

39) Upendra - fulfilling ones- the Divine Tree, Cow and Pearl. ಕಲ್ಪವೃಕ್ಷ, ಕಾಮಧೇನು, ಚಿಂತಾಮಣಿ.

40) Pradyumna - Manmatha equal in rank to Indra is worshipped here , I

worship Pradyumna, (equal to Indra, the poet worships Manmatha/ Pradyumna)

41) Kruti - Pradyumna's wife

42) Gunas - all the divine qualities.

43) Ketumalakhanda... in - Ketumalakhanda.

44) Rati - the Spouse of Manmatha.

45) Bhurikarma - Ahankarika Prana of 9th rank is adored here. O you Prana, by granting ego, attachment do you give scope to increase the jiva's Karmas.

46) Such as ...spouse - (1)Kama's wife Rati (2) Swayambhu (3)Dakshaprajapati (4) Bruhaspati (Vachaspati) (5) Indra's wife Shachi, (6) Kama's (Manmatha's)Son Aniruddha may these six ever protect us. **Note:** All the above of 10th rank are adored here.

47) Let... incessantly - May Pravaha Vayu of 11th rank ever bestow grace as a huge flow of water upon our progency.

Note: Pravaha Vayu of 11th rank is adored here.

48) By...Sanction } Here Swayambhumanu's Wife Shatarupa is adored.

49) Shatarupa... } By Father Brahma's sanction and that of your spouse Manu you begot a worthy son.

Note :- In the following verses the deities of 12th rank viz., Yama, the Moon, the Sun as Vivaswan, Swayambhu Manu's wife Shataroopa are adored.

50) Getting... Harikrishna - Nara Narayana - an avatar of Shesha, Hari Krishna - Hari - 1, Krishna -1 = Total 3 + Human -1=4 symbolizing four purusharthas Dharma, Artha, Kama, Moksha.

51) Purusharthas - Dharma, Artha, Kama, Moksha.

52) Shataroopa - Yama of 12th Rank is equal to Vavaswan, Moon and Shataroopa

53) Madhu's foe - Here the Moon is adored - Moon belongs to the 12th rank in the Hierarchy i.e. the moon born of the Supreme Lord's mind, The Lord who is the foe of demon Madhu.

54) To....Pray - Vivaswan known s Vibhavasu

55) Lotus-born - This is a hymn to Varuna of 13th Rank. Having born during Ocean-churning, Goddess Lakshmi became Varuna's daughtger-she was given to the Supreme Lord, who resides In Varuna's abode. As such all (the entire family of) the Lord adores you.

56) Garland of basil shoots- Here Narada of 14th rank is adored. Having the sacred garland of basil shoots around the neck.

57) Veda - Ever does Narada chant Vedapratipadya, Narayana.

58) Narad - the celestial bard.

59)Saraswati - Here Bhrugu of 15th rank is adored. During the Satrayaga on the banks of river Saraswati, when asked about the supremacy among the Gods, and being requested Bhrugu visited the abodes of Rudra, Brahma and Narayana and found out that only.,

60) Abode of Achyuta - The Lord Narayana of Vaikuntha as Supreme, who rose up from His throne to wash the feet of the Rishi, who has kicked at the Lord's chest.

61) Keshava - 1st name of the Chief. 24 names of the Supreme God.

62) Bhrugu - May such Bhrugu offer us all the four purusharthas.

63) Lotus -eyed - Here Agni of 15th rank is adored.

64)Chief... Purusha's - Chief among Ashtavasus - Agni as Yadjnapurusha.

65)Obeying...you - Here's Prasutidevi of 15th rank is adored. As per your Grand father, Brahma's command you did beget 60 daughters and Offered

27 of them in marriage to the Moon

13 of them in marriage to Kashyapa

01 of them in marriage to to Rudra

10 of them in marriage to Yama

04 of them in marriage to Garuda

02 of them in marriage to Angirasa 02 of them in marriage to Krutashwa

01 of them in marriage to Bhoota

66) Par with...Prasuti - Prasuti is equal to Agni in Rank.

67) Brahma's Son..two - i.e excepting Vishwamitra and Vaivaswata Manu

68) Asamprajna
69) Vratas
70) Marichi-Pulastya
71) Vivawata..I bow

Barring Vishwamitra and Vaivaswata, Brahma's other sons, performed Vratas and penance thus became famous for roaming in all the 14 Worlds such ones and Marichi and Pulastya, Vasistha, Angirasa + the above four, here I do bow down to them.

72) Twelve Adityas - ibid. - Here, the Sun as Mitra of 17th rank in the hierarchy is adored *Urukarma, The First - Adisoorya, who is the Supreme God Himself - Sooryanarayana - is adored.

73) And..Nirruti - ibid - God as Pravaha's wife Pravahi are adored.

74) Guru's wife Tara - ibid - Bruhaspati's wife.

75) Vishwaksena - of the 18th rank and Sheshashasastha are adored.

76) Kubera... than - Vishwaksena, Kubera and Vighnesha equal in rank are adored.

77) Sheshashasastha - ibid.

78) Elemental Vayu - Here Jayant etc. of 19th rank are adored. Vayu, the Wind - God residing in the Five Elements. To them Pravaha Vayu is the Chief Presiding deity.

79) Rishi..Jayant
80) The Son of Indra
Saint Marichi and Indra's Son. Jayant who is the presiding diety of the feet, may they be pleased with us.

81) Eighty Rishis...
82) Pruthu..Pareekshita
83) Nahusha..shashibindu.
84) Seven Indras....
85) These..rest.
86) Eleven ... I bow
In this stanga the remaining rishis of 19th rank are adored. 80 Rishis Ref. to Karmaja deties, King Haihaya Emperor Pruthu who shook the earth by this arrows, Mrs, King Pareekshita, Nahusha, Nabhi, Yayati, Shashibindu, Sapta Indras (ibid) Bali, Karmaja Deities, Eleven Manus, Uchathya, rishi Chayavan I bow to them all.
Bali
ibid.

87) Preached...gunas
88) Narasimharef.
89) Prahlad

King Pralhad is adored here - to Prahlad's Guru, Shandamarka who taught "Om Namah Shivay" and giving it to Prahlad he uttered "Om Namo Narayana" and preached it to his comrades. Prahlad argued and emphasized that God as Narayana alone is the cause and Creator of the creation..

He is full of all Gunas and not Shiva. He argued with his father Hiranyakashyapu, a demon and when he asked whether there is God in the pillar, he showed-the Lord Supreme appeared as Narasimha.

90) The Virtuous others.
91) The Gandharva
92) The son of Santa
93) Serve a true..Gupta

Ref. to the 19th ranked Priyavrata etc. ref. to all the pious kings. Gandharvas belonging to the 19th rank viz. Haha, Haha, Dhrutarastra, Tumbur, Chitraratha, Vishwavasu, Paravasu, Vidyadhara, Pavak, Sanatana (Agni's son) 7 Pitrus, Chitragupta (2 scribes to Yama noting the good-evil deeds of the jivas, may all these be pleased and protect us.)

94) Urvashi 95) Other the Moon 96) The Presiding Karmajas	-	The worship of the deities of 19th rank in the hierachy is continued. Urvashi etc., Apsaras, the enemies of the Sun and Moon viz. Rahu and Ketu, the deities leding to Vaikuntha through Dhoom and Archi paths, may all these of the Karmaja rank bless us.
97) Bhageerathi-Sandjna	-	The deities of 20 and 21st rank are adored here. The River Ganga, Yama's wife Shyamla, Soorya's wife Sandjna, Chandra's (Moon's) wife Rohini
98) Rohini..spouse 99) Viratdevi 100) Swaha 101) Supreme Gunas	-	The presiding deity of the clouds, sun as Parjnya Aniruddha's wife, the presiding deity of the Universe Viratdevi or Ushadevi, may all these goad us to ponder on the Supreme Lord, without any obstructions.
102) Lotus feet..Brahma's Sire 103) Budha	-	The 22nd rank Budha is adored here. Budha ever is prostrate at Brahma's father's feet i.e. the lotus-feet of shree Narayana like a bee - Budha, the one presiding deity for water, reservoirs etc... May he grant knowledge pleased with my adorations.

104)Even to Brahma.. Birthless.

105)To such.. Yashoda

This is a hymn in adoration of Karmaja deities, Devaki, Yashoda of 23rd rank in Hierarchy. The most inaccessible and birthless Supreme One performed penance in the previous Kalpas as Aditi, later as Prushni, then as Devaki, while Yashoda was Dhara..they beheld Krishna's sports, now may such a One behold as.

106)Mukunda

107)Usha

108)Marut

The granter of Salvation, Mukunda - the Karmaja deity Usha of 24th rank is adored here. The one who is the presiding deity for the Divine Name may she guard us. May she, the wife of the celestial physicians Ashwins who are the presiding deities for the nostrils i.e residence of Marut ever grant us joy.

109)You...bosomed

110)Prop..Kashyapa

111) Spouse of Lord

Bhu-Earth - Pruthvi of 25th rank, One of the Karmaja deities is adored in this verse. The one for whom the ocean itself is the attire, mountains are bosoms, the prop for all static and dynamic jivas, all the elements, the sense and function oragans are her body she is the spouse of the Supreme God as Varaha, may she protect us condoning our faults.

112) Hiranyaksha		The description and adoration of Dhara/Dharanidevi continues.
113) Varaha		When you (O earth) were snatched away by demon Hyranyaksha, in answer to the gods' prayers, you did take Varaha avatar to rescure the earth/Dharadevi-Here we offer at your Lotus-feet, rescue us condoning our crimes.
114) Shree-Hari-Guru		Karmaja - Shani of 26th rank is
115) Sankashana		adored in this verse. Those who do not worship hierarchically, and Shree-Hari and Guru O you Shaniraja you punish them as Sankarshana you are the son of the Sun-god. Please help me cross the life-ocean.
116) Pushkara	-	The One entered among Karmajas. the presiding deity of Karmas Pushkara of his 27th rank is adored here.
117) Srinivas		Ajanajas (ibid) of 28th rank in the hierarchy are adored here.
118) Krushanujas		Agni's sons Krushanujas
119) Those...Krishna		became 16,100 wives to
120) And..Thirty		Krishna by a rishis boon. Besides these,
121) Charanas..Apasaras		Krishna's 70 wives, 30 Yaksha-danavas, 30 types of Charanas, 30 types of

Apsaras, 30 typs of Gandharvas and Ajanajas to all these do I ardently bow and pray.

122)Gandharva ..bow - ibid.

123)Katyayani Vrata.
124)Couch weaponed
125)Vayu

Among the Ajanajas of 29th rank, Unnamed Ajanajas are worshipped in this verse. The 70 wives, as referred to in the previous verse did penannce on the bank of river Yamuna by performing Katyayani Vrata and by Goddess Parvati's boon they became Krishna's wives. (Ref. *Bhagavata Purana*)

The other 100 wives desired to be the wives of Conch holder Krishna. Yet others by adultery during water sports with Krishna wished to be wives of Vayu's father i.e. Krishna. I bow to them all to fulfil our wishes and liberated us.

126)To.. Rakshasa
127)Pannagas..Ajanajas
128)Eqal.. Gods.
129)Gunas

The innumerable Ajanajas are worshipped here.

Kinnara, Guhyakas, Rakshasas, Pannagas, Ajanajas - all these are equal and deserve worship. These are immortals. There are several Ajanajas beyond

numbers. I ardently bow down to them all and pray to protect us by granting valour.

Ajanajas - all these are equal and deserve worship.

130)Hundred rishis

The Ajanajas of 30th rank are adored here.

131)Rishis..hundred

132)Chirpitrus

100 crore yogis minus 100 (i.e 90 crores, 90 lakhs, 99,900) do I bow and pray with crossed hands to wade us through the life -ocean. Among the 100 subtracted Saptarishis (16th rank) Bhrugu (15th Rank) Narada (14th rank), Vishwamitra (16th rank) thus 100-10 = 90 of 19th rank - then do I bow to Chirpitrus to guard us. Also deities of 31st rank viz Chirpitrus are adored here.

133)Rama

134)May...Purusharthas

Innumerable Deva Gandharvas of 32nd rank are worshipped in this verse. The Supreme Lord, pure of the purer than Goddess Rama who is so melodiously worshipped by songs, dances to such Deva Gandharvas O I offer my adorations.

135)Darling of Lakshmi

136)Human. Gandharvas

137)-do-

The Human Gandharvas and the Human Emperors of 30th rank are worshipped in this verse.

The one who ever most sacred in all worlds and is Spouse to Goddess Lakshmi. His names are ever chanted by Human Gandharvas, to them I bow. I also bow to Human Emperors of 34th rank ardently to protect us all.

138)Icons of..dazzling - The greatest among Humans of 35th rank are worshipped here.

139)Madhwacharya - ibid.

140)Vishnu - ibid.

141) Manmathas...Compassion-Shree Jagannathadasa here prays to God to bless the devotees who read this work of his, Manmatha's father i.e. the Lord Supreme.

142)Brahma... Rudra - ibid.

143)Those...order - Those who read this work composed in the hierarchical order of the deities.

144)Darling of Rama - i.e.Spouse of Goddess Lakshmi Shree Narayana.

145) Triple world..world - Earth, sky and nether worlds the Lord of the whole universe.

146) Sire of Bhageerathi - Father, the Supreme Lord, of the river Ganga.

147) Destroyer of demon race - the destroyer of, and death to the entire race of demons.

148) Vitthala - ibid.

Note: This book analyses the hierarchical worship of gods.

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CANTO - XXXIII

The Book of Beatitude (Phalastuti Sandhi)

Here do I offer thro' my Masters' grace
The essence of the nectar Divine with limited
Competency, for ardent devotees' ears.

This nectar-essence of Hari's tales [1]
Narrated by Guru Jagannathadasa [2]
As envisioned and narrated in cantos
To the pedantic scholars as fire shows
To the unaesthetic ones
Reveal not here on earth.....1

Composed in Bhamini-Shatpadi form [3]
Are these supremely unique verses
In its first canto is hierarchy the charming prelude
Those that meditate at every step, that
The crony of Sadhana does lead us by hand [4]
The Guru did lovingly narrate,
indescribable in His compassion.....2

Essence ever is this nectar-essence of Hari-Katha,
Essence, as compendium is this
But our Guru knows not else [5]
Charioteer, the son of Indra, worship do I[6]
Determining the essence and non-essence did he narrate
Where's life-ocean for those that follow this
accordingly?.....3

Residing in the Dasa's mouth [7]
To adore the greatness of Ramesh [8]
Did two presiding deities make him speak
In this epic of unique nature
Attempting not for figures of speech
Those admiring it as Supreme not
is it sweet to despiser's ears.....4

That this in Prakruta indited
The wicked ones will condemn
Leave not without accepting the virtuous
The flawless gunas of the Darling of Kruti[9]
Are at once entered into this divine work
Prakruta to the noble become Sankrit[10].....5

If this becomes not ominous to hearing
Grant not divine knowledge to the ignorant
Acceptable not to Shruti, our Guru
Did churn the ocean of Madhwa Philosophy
Unveiling to earth all secret knowledge
To those engrossed does the nectar-essence of
Harikatha taste as delicious.....6

Not just with devotion is this narrated
That this epic is praiseworthy
If there be repetition, barren structures
Words and thoughts contradictory, wrong cases
That for jiva is this fit for life-emancipation
Will ever the infinite be pleased.....7

A heavenly tree among spontaneous bards,
Know this the bards around
Here do I bow to those God-inclined
Group of dasas to beseech
That this guna-filled nectar-essence of Hari.[12].....8

Aligning not the alliterations
Searching not allegories, caring not
For stressed and unstressed, pausing not at the verse
Those that deride ever
The derision does embellishment become
Accessible in this nectar-essence of Hari
to the wise thro' Guru.....9

The unheard of aphorisms and their imports
The labour involved therein do shower on the wise
The tears of joy beyond himself by the work unique
unrevealed in the mixed ones
Inflicting weapon to the demons
Can its Vedashrutis be missed to the devouts.....10

May the genuine devouts extol this
May their faultless amulet of Vedic wealth increase
May the milk of the mind - purification
ever grow in hearing ignorant ones
May those minds longing for light be dirt-free
Those that utter the ever new tale
sublime Little wonder the "Shreevasta"- marked ever
pleases[13].....11

This epic does grace a scholarly assembly
It does pour rain of sublime philosophy
Roasts the seeds of desire and anger,
crushes the foes
To kindle the path of those losing in
The sports of the sportsman did He
Indite cleverly in the novel way.....12

Whether by Vyasateertha's Guru[14]
Or Great Lord or the mercy[15]
knows this not unless read and
heard Of Purandaradasa, Vitthala's worshipper
Keshava's jewels of gunas offered to Pranesha
Are worth-embellishing Vadiraja's treasure[16]
He did offer to Pranesha and narrate this
Hari's tale of nectar-essence[17].....13

Harikathamrutasara overflows with nine essences,
Solemn it is, an ocean; the joy giver,
Contains figures of speech, enhances it,
The one that played with Him,
born of Narasimhacharya[18]
Having His direct knowledge has
offered this to Sattwikas,[19]
The noblest deed has he done,
none can forget this service.....14

A stupid swallowing and digesting [20]
Mahishmati oil is as pandit called,
He that omits it as a fool known
He that relishes hearing of auspicious tale of
Hari's Nectar-essence,
He that swallows its unique essence
Great is he, digests not this undeserving.....15

He that from this epic, with faith utmost
Reads or writes a single letter
He by Gods is impossible to be forsaken
Considering not his dharmarthas,
Obtains fortunes of devotion who can find
This tale of nectar-essence as delicious but the
emancipated.....16

He does all obstacles ward off,
Obstructs death premature,
Threatens the messangers of Death,
Brings near all accomplishments,
The Lotus-eyed does ever dance in the devotees' abode
For those that ever meditate upon
Hari's Nectar-essence.....17

Life, health, wealth, success,
Courage, might, help to the contemporaries,
Valour generosity, solemnity of gunas all these
Do they expand by mere reading of a canto
Of Hari's tale of the Nectar-essence [21]
Is this not worth-hearing for the viruous.....18

The blind does vision get, the deaf the audiblility
a deformed stupid does beauty divine acquire
Cattle unproductive do milk offer
With especial sprout as a withered tree
A hypocrite that ever meditates
On hearing this, Hari's Nectar-essence.....19

In the divine river he that ever
Cleanses himself and performs rituals
Emerges purged of desires and bondages
with more fruits Can the virtuous not
Ever get more by declaring that others get, intoxicated
By meditating upon this Nectar-essence
of Hari's tale.....20

Wife does get dedication unflinching
toward her husband [22],
Husband does ever to his wife faithful remain,
Happily do they in life settle, elders in this world
Will ever good luck get, known as
the doers of noble deeds,
Attain will they the righteous path
By contemplating on this Hari's essence[23].....21

How can I narrate this work
The impeccable gunas of the Supreme
Are in various ways presented suitably for meditating
For the disciples of Poornabodha [24]
He that treats its great creator as a common man
is sure to dwell in hell.....22

As in a jewel-studded plate
overflowing with dishes delicious
Offered, after offering to Lord Krishna[25],
So is this golden platter decked in gradeur
With Shruti-based aphorisms[26]
Has the geneous Guru offered, seeing delighted
as feeding Nectar-essence 23

Condemning not as the wicked one.
Neither as overflowing with things material
Nor as a fallen one, does He Venugopal, Shreedavitthala[27]
Krishna[28], assuredly holds by the hand
Of the surrendered one
He that faithfully meditates on this
Nectar-essence, tale of GloryDivine.....24

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CANTO NOTES :

1)	Hari's Tale	- The divine story of the Lord Supreme, His 23rd name is Hari of 24 Chief ones.
2)	Guru Jagannathadas	- The name of the composer of this *magnum opus.*
3)	Bhamini Shatpadi	- Six lined verse form in metrical composition.
4)	Crony..Sudhama	- Krishna's friend
5)	Our Guru	- Ref the composer of this work viz. Pandit Jagannathadasa.

6) Charioteer..do I - The One i.e the Supreme God who was Indra's son, Arjuna's charioteer during the Battle of *Mahabharata*.

7) Dasa - The servant of the Lord.

8) Ramesh - The Spouse of Goddess Rama i.e Lord Narayana

9) The flowless..Kruti - The work beyond any faults.

10) Prakrut.. Sanskrit - a kind of language.

11) Madhwa Philosophy - ibid.

12) That... Hari - ibid.

13) Shreevatsa - The Lord Supreme having the a mark on His breast.

14) Whether by Vyasateertha Whether by the blessings of Lord Vyasateertha, or

15) Purundharadasa Purundardasa or the worshipper

16) Keshav's..treasure of Lord Vitthala's Grace or

17) Pranasha.. having read his verses, I do not know. Jagannathadasa has composed the Nectar-essence in compliance with Vadiraja's works and offered this garland of jewels to Pranesha therein the Lord Supreme. May you understand these verses with the help of initiation from a deserving Guru.

Note: The poet tells in this verse that he has composed this work as per the teachings of Sarvadjnacharya, that is Shree Madhwacharya.

18) Narasimhacharya

The poet describes here the uniqueness of the work. That it is replete with all the nine rasas.

शृंगार हास्यकरूणरौद्रवीर भयानकाः ।
बीभत्साद्भुतंज्ञौचेत्यष्टो नाट्ये रसाः स्मृता,

To these 8 Rasas Shanti is added : शांतः निर्वेदस्थायिभावोस्ति शांतोपि नवमो रसः

19) Sattwikas

The Nectar-essence of the divine glory is like an ocean, embellished with all jewels, it elaborates Djnana, Bhakti, Virakti, Knowledge, Devotion and Renunciation. The one born as son to Narasimhacharya, having direct communion with the Supreme Lord, such erudite, compassionate one offered this to his sattwika devotees and disciples. The service he has rendered thereby is unforgettable. This book "Phalastuti[1] has been stated by Karajagi Dasappa.

20) Mahishmati - The greatness of this magnificient work is further stated as :The one who digests Jyotishmati/Mahishmati Oil is known as Pundit on this earth, he who omits it out is called as, stupid but the one who hears and relishes this nectar-essence of the Divines glory is veritably the most deserving and capable one to know the Glory of the Supreme Lord. He who does not have the fundamentals and purity of mind and heart has no benefit from this work.

21) Nectar-essence - This verse narrates the material benefits of this work. It is the very Essence, in the concentrated form of nectar of the Supreme Lord's greatness.

22) The husband - This verse states rewards of reading the work. Both husband and wife get infinite happiness and joy in life.

23) Hari's essence - Those who read this work with utmost dedication do get eternal salvation.

24) Poornabodha - i.e. Shri Madhwacharya - the followers of Madhwa's teachings of Dualism.

25) Krishna	-	ibid.
26) Shruti-based	-	ibid.
27) Nor...Shreedavitthal	-	Venugopal in the form of Shree Vitthala. ref. also to the one who compared this canto viz. Shreedavitthala
28) Krishna	-	ibid.

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CANTO - XXXIV

The Book of Book-Chain

Here do I present the Cantos of
The Nectar - essence of Shree Hari[1]
Composed by the strength of the Merciful Grace
Of great is Canto of Goodness
The Simple cantos did he narrate granting joy to the noble
Those of Compassion, Immanence and Food-essence.....1

He did tell of Vibhuti as[2]
Per the behest of Govinda,[3]
Next five-great Yadjnas Canto did delight give[4]
That as Panchatanmatra known did he narrate[5]
Next one does feed with the Love
Of the Darling of Indira in Matruka[6].....2

The Canto on Varna Prakriyas is known as[7]
Melodious to the ears, in the next all Symbol idols,
Did he determine all nerves in the Canto on Nadi,[8]
In the entire Canto on Guna,[9]
The Chief of the one with gold-navel
In the Canto of Life.....3

He did by Vasudeva's Grace narrate [10]
The Canto on Breath, and by the Grace
Of the Lord of the Worlds the one on the Greater Freedom
Dividing the Freedom did the Dasa [11]
Declare about the worship of Bimba[12]
In the Canto on His meditation.....4

The next Canto does on Hierarchy dwell,[13]
And the further one on the Avtãr-force,[14]
The Mountain Lifter in God-dependence Canto
Next deals in His tolerance about devotees' deeds
The elders considering not day and night[15]
Culling from various Shastras offered the
Life-liberation of Greater Hierarchy.....5

Meditating at the feet of the Lord
Does the Canto on Descending Hierarchy dwell
The Canto on Contents and Vighnesha[16]
Little Hierachy with faith composed
And then the Hierachy of Demons
Did he further narrate on Offerings.....6

Contemplating on the Lotus-eyed he did
Compose Hierarchy of Hierarchies[17]
Here is this offered to Rama's Darling by
Bheemesh Vitthala [18]
Ever remembering the Lotus-feet of our Dasa [19]
He that roamed eminently on this earth
Our King of Gunas Jagannathadasa[20].....7

CANTO NOTES :

1) Shree Hari - ibid.
2) Vibhuti - the indwelling areas of the Supreme Lord
3) Govinda - 4th name of 24 Chief names of the Lord Supreme

4) Yadjna	-	ibid.
5) Panchatanmatra	-	ibid.
6) Matruka	-	ibid.
7) Varna Prakriya	-	ibid.
8) Nadi	-	ibid.
9) Guna	-	ibid.
10) Vasudeva	-	ibid.
11) Dasa	-	ibid.
12) Bimba	-	ibid.
13) hierarchy	-	ibid.
14) Avtar-Force	-	ibid.
15) Shastras	-	ibid.
16) Vighnesha	-	ibid.
17) Hierarchy of literature	-	ibid.
18) To Rama's...Vitthala	-	Rama's Darling i.e. Shree Narayana. These 7 verses Forming the contents of the entire work are composed by Bheemesha Vitthala.
19) Dasa	-	ibid.
20) Jagannatha	-	ibid - the composer of this work.

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About The Author...

Prof. Dr. Madhumati M. Kulkarni, retired Head of the Dept. of English, Gogte College of Commerce, Belagavi has done research on Sri Aurobindo's masterpiece Savitri for which she has been awarded the Degree of Ph.D. From Goa University. She has a vast and varied experience of four decades in teaching English literature, Grammar, Communication skills and business English to the student community of diverse disciplines - B.A, B.Com, BBA, BCA, MBA, MA,M.Sc, C.A., Polytechnic, IAS, IPS. etc., Hers is a multi-faceted, dynamic personality- in teaching and practising Yoga, Meditation, Spiritualism, reading, creative writing, book reviewing, translation with mastery over English, Hindi, Kannada, Marathi languages, conducting workshops, organizing and participating in seminars, social, religious, spiritual programs. She is very much concerned with the future of the motherland and all-round development and emotional equilibrium of the student community.

She has travelled widely all over India and abroad to gain first hand experience of men and manners. She is a dedicated, diligent and disciplined teacher having the awareness of Oriental wisdom and Occidental modernism yet holding tightly to the roots of Indian culture and spiritualism. She has inherited God-loving nature from her cultured parents. Influenced by her husband Manohar's voracious reading, she has benefitted from his book collection.

Vibrating to the awe-inspiring and fascinating beauty of the Arabian Sea during her early schooling at Hindu High School Karwar she has composed award winning poems and essays in Hindi. She has written over 25 books in English on Business Communication, Business Correspondence, Communication Skills for various Universities of India published by R. Chand & Co. New Delhi. Recently she has been honoured for her stupendous translation work in Kannada, (ಮನಸ್ಸಿನ ವ್ಯವಸ್ಥಾಪನ) Manassina vyavastapana, by Belgaum District Sahitya Parishad's Award as best non-fiction Award.

Currently Dr. Madhumati is the Chief editor of the quarterly journal Pathway to God, published by Academy of Comparative Philosophy and Religion, Gurudev Mandir, Belagavi. She is an active student of Rajyaga at Prajapita Brahmakumaris Godly University, Vadgaon Centre, Belagavi. She is also trainer and resource person and motivational speaker on Mind Management, Mind-Mapping, Time Management, She is a Counselor and Healer as well.

Gifted with diligence, discipline, dedication, honesty, selfless service, dynamism, efficient multi-tasking skill, spontaneous wisdom, agility, ever-ready-to-help nature and zest for life listeners are carried away by her fluency, positivity and enthusiasm.

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